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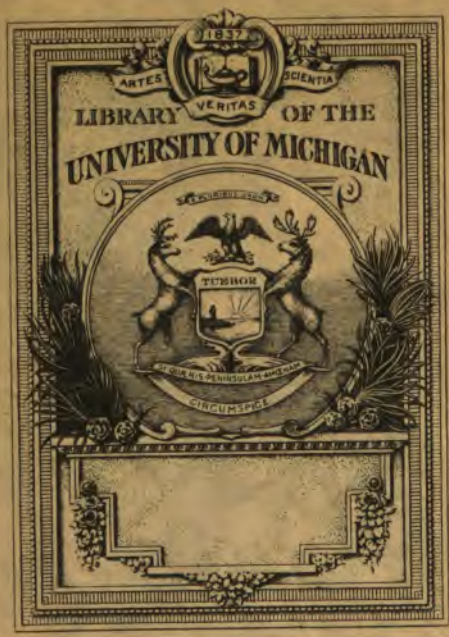
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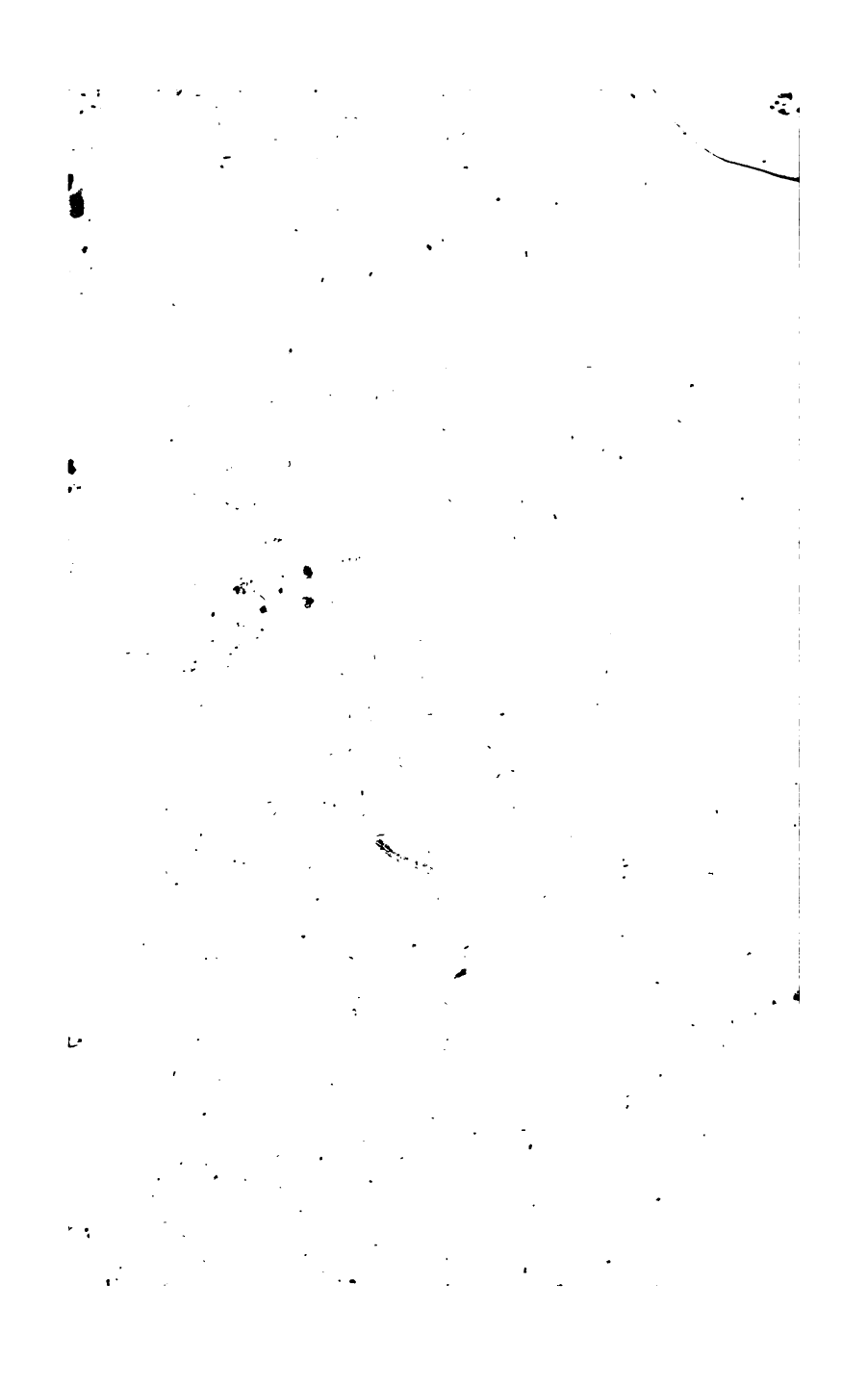

Henry Faulkner Lansdowne

LECTURES

ON

FEMALE EDUCATION

AND

MANNERS.

By J. BURTON.

THE THIRD EDITION.

DUBLIN:

PRINTED FOR J. MILLIKEN, N°. 32,

GRAFTON-STREET.

1794.

ADVERTISEMENT.

THESE Lectures were written for the particular Uſe of a School for Female Tuition; and were read to the Pupils on Sunday Evenings. Several judicious Writers, particularly Dr. PRIESTLEY and Dr. KNOX, on the Subject of Education, have recommended to thoſe, who have the Management of Schools, to devote a part of the Sabbath to the religious and moral Edification of the Children intruſted to their Care. A Series of plain and familiar Diſcourſes would, in their Opinion, much contribute to this End. Sanctioned by theſe reſpectable Authorities, the Author was induced to compoſe a Courſe of Lectures (from which the following are ſelected) that might principally apply

to the Female Sex, with Reſpect to Manners: For though there are ſome Duties of a general Nature, yet there are others, which may be ſtrictly called feminine. The Attention that was paid to them, during the Time of Delivery, by thoſe, for whoſe Benefit they were deſigned, has convinced the Author of the Efficacy of this Mode of Inſtruction; and it having been ſuggeſted to him, that the Introduction of them into Schools might, in ſome meaſure, be uſeful, and that the younger Part of the Female Sex might derive an Advantage from peruſing them, when their Education was finiſhed, he has been prevailed on to commit them to the Preſs. As an Elementary Work, therefore, it is conſigned to the Public, who have been diſpoſed to receive favourably ſuch Books as have been profeſſedly written for the moral Improvement of the riſing Generation.

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LECTURES.

LECTURE I.

Give ear, fair Daughter of Love, to the Inſtructions of Prudence; and let the Precepts of Truth ſink deep in thy Heart.

ŒCONOMY OF HUMAN LIFE.

THE Summer Vacation being now over, I flatter myſelf, my young Audience, that you will return, with cheerfulneſs, to your former ſtudies and applications. The relaxation you have enjoyed from your ſcholaſtic exerciſes, ſhould induce you to renew them with pleaſure. You ſhould now recall your attention to the buſineſs, for which you are here placed; not pine after thoſe recreations in which you have been indulged; becauſe you ſhould conſider them as the reward of paſt aſſiduity, and as an encouragement to future perſeverance.

Theſe ſtated times of retirement from School are both ſeaſonable and neceſſary, if rightly applied. Children and parents muſt have a mutual deſire of ſeeing each other after an interval of

ſeparation: and when this interview takes place, it affords the latter an opportunity of obſerving, what improvement has been made by the former. If you carried home with you a good teſtimonial of Education, by the progreſs you have made in uſeful knowledge, and by your agreeable manners and converſation, the natural ardour of parental affection muſt have been proportionably increaſed. But if you have diſappointed the expectations of your parents, how ſorely muſt you have wounded the ſenſibility of thoſe, who are ever anxious for your welfare and happineſs! In the former caſe you have endeared them, if poſſible, the more to you: and the approbation thus beſtowed, in conſequence of your amiable and virtuous diſpoſitions, will animate you to continue in that path wherein you have been directed, and which will lead to honour and eſteem. But admitting the laſt ſuppoſition, did you feel no unpleaſing emotion, when you perceived a parent's diſtreſs, at a daughter's neglect, or impropriety of conduct? Let me hope, however, that you have not experienced this ſituation: or ſhould ſome diſſatisfaction have been expreſſed, on any particular branch of your education, let me recommend to you, a greater diligence for the time to come.

Theſe periods of relaxation have their uſe alſo on another account. During the vacation, it

it is permitted you to unbend your minds, and divert your attention from ſerious to gayer ſubjects. But this you ſhould conſider as a temporary ſuſpenſion. Were it too long continued, you would acquire habits of idleneſs and levity. Young perſons, of diſcreet tempers, would not wiſh to exceed the uſual time allotted to diverſion; and, convinced of the importance of education, would apply, when returned to ſchool, to its neceſſary duties, without deſiring, on every pretence, to impede its progreſs, by holidays and viſits; which ſerve only to diſtract the mind, unqualify it for the buſineſs of improvement, and prevent the acquiſition either of a true taſte for pleaſure, or a proper reliſh for learning. Study and amuſement have each its delights; and at ſchool may ſeaſonably ſucceed each other; but they ſhould be kept at their proper diſtance. Suſpend, therefore, all giddineſs and mirth, till the hour of inſtruction be over. Your leſſons will then be more deeply impreſſed on your memories, and you will, with more facility, attain that knowledge, which is the immediate object of your purſuit. On the contrary, if you ſuffer your thoughts, at ſuch times, to be diſſipated, you deprive yourſelves of the means offered for improvement—your powers of reaſoning will be dormant for want of exerciſe—attention will be painful, and even amuſement will afterwards loſe its charms.

I am well aware of the general diſpoſition of young perſons to be abſent from ſchool. The fondneſs of your parents may induce them to grant your requeſt. But I would wiſh you to be convinced, that ſuch requeſts are, for the moſt part, improper and unreaſonable. I am perſuaded, you will ſubmit to confinement with more cheerfulneſs, when you experience, as you ſoon will, after having made a certain progreſs, that the paths of Learning are pleaſant; and when you have a proper ſenſe of its advantages; deprived of which, through any preſent neglect, you will condemn, when it is too late, your former inclination for diſſipating your time by idle or frivolous diverſions.

Every indication of filial tenderneſs and reſpect, in your ſex, and at your age, is a pleaſing proof of a mind, ſuſceptible of grateful impreſſions, and conſcious of the duty of honouring parents. Yours are doubtleſs entitled to every affectionate return you can poſſibly make them; becauſe, from the moment of your birth, to the preſent hour, their care and ſolicitude for your ſakes, have been unremitted. And to what end, but for your benefit, that you might be prepared, by education, for ſocial and domeſtic life, have they removed you, from under their own roofs? For your improvement they have ſubmitted to this ſeparation; but if, on that account, you repine, and are unhappy, becauſe you are abſent from

from them, ſuch a conduct, how expreſſive ſoever it may be of your fondneſs, will not afford them pleaſure, as it defeats their good intentions, and renders your applications at ſchool feeble and imperfect, becauſe your thoughts are continually at home.

The cheerfulneſs, with which you attend on this and ſimilar occaſions, is a pleaſing proof of the docility of your diſpoſitions, and of your deſire to receive inſtruction. This Day is more particularly ſet apart, both by Divine and Human Authority, for the purpoſe of Religious improvement. It is conſecrated to the ſervice of the Deity; who is ſurely intitled to ſome portion of that time, which he has allotted us—to ſome exertion of thoſe faculties, with which he has endued us. And ought we not to reverence that day, which is particularly devoted to the honour of the ſupreme Governor of the world, whoſe creatures we are? But notwithſtanding the reaſonableneſs of this duty, how little is it obſerved at preſent! Young perſons are too much inclined to dedicate, in particular, the evening of the Sabbath to trifling amuſements. Were a ſmall portion of it applied to ſerious reflection, enough would then be left for innocent recreation. As the reſt of the week is employed in the acquiſition of human knowledge; and as it is neceſſary you ſhould be acquainted with moral and religious truths, this

will

will be the proper ſeaſon to communicate and explain them. With a view of promoting a plan ſo apparently beneficial, I propoſe, in a Courſe of Lectures, to recommend to you, the duties and offices of life, more particularly thoſe which relate to the conduct of the female ſex.

The gay and inconſiderate may perhaps ſtigmatize the well meant endeavour with the name of enthuſiaſm. The deſign, however, deſerves not, I humbly preſume, this imputation, though the execution of it may be imperfect; becauſe there is a wide difference betwixt the ſober diſquiſitions of reaſon, and the illiterate effuſions of fanaticiſm; and becauſe early Piety is a grateful, and an acceptable tribute offered at the ſhrine of Infinite Purity. Youth and Innocence, led by the hand of Devotion, are thoſe Graces, which will ever charm and delight. But ſhall early life be dedicated to vice and folly; and when both mind and body are enfeebled, and when pleaſures no longer entice, ſhall the Deity be preſented, as an atonement, with the ſacrifices of a depraved heart? To prevent ſuch a fatal perverſion of the gifts of God, it ſhould be the buſineſs of Parents and Teachers, ſo to improve the capacities and diſpoſitions of children, that in riper age they may bring forth the fruits of Wiſdom. For when good and virtuous principles have been imbibed in due ſeaſon, a moral and religious conduct

conduct is, in general, the happy conſequence; and though it might ſo happen, that, for a time, their power may be ſuſpended, yet they will not wholly loſe their influence.—The mode of inſtruction now adopted, has alſo the ſanction of experience. Lectures, both public and private, have been introduced into many ſeminaries, for the improvement and information of young perſons; which though chiefly intended for thoſe of the other ſex, yet the particular inſtruction of yours has not been overlooked.

The infidelity and immorality of the preſent age may, in ſome meaſure, be aſcribed to the too great neglect of this kind of tuition in early life. When children are not impreſſed with a veneration for religious ſubjects, they are too apt to deride them as they advance in years. But ſuppoſing them to be differently inclined; the pleaſures and buſineſs of the world may ſo entirely engroſs their attention, as to leave them but little leiſure to acquire a knowledge of thoſe truths, in which had they been inſtructed in the progreſs of their education, they would be too well perſuaded of their importance to deſpiſe them; and books of divinity and morality would be read, as well as thoſe of ſcience and amuſement. There is ſurely a fairer proſpect of virtuous examples from thoſe perſons, who conſider religion as ſacred, and who have been taught the moral

duties,

duties, than from thoſe who treat the one with indifference, and are totally ignorant of the others.

Whenever I conſider your preſent ſtage of exiſtence—that intermediate ſtate betwixt infancy and youth, in which you are preparing yourſelves for your future ſtations in life, and for thoſe relative duties, which it may be incumbent on you hereafter to diſcharge, it brings to my recollection that elegant Ode, written by Mr. Gray, on a diſtant proſpect of Eton College. The ſight of it naturally excited in him all thoſe feelings, which we cannot but experience, when we contemplate that ſpot, eſpecially after a long abſence, where once our *careleſs childhood ſtrayed.* After deſcribing the juvenile ſports of the ſtudents, he gives this pleaſing account of their happy condition.

> Gay hope is theirs by fancy fed,
> Leſs pleaſing when poſſeſt;
> The tear forgot as ſoon as ſhed,
> The ſunſhine of the breaſt:
> Theirs buxom health of roſy hue,
> Wild wit, invention ever new,
> And lively cheer of vigour born,
> The ſpirits pure, the ſlumbers light,
> That fly th' approach of morn.

He, then, with a kind of prophetic ſpirit, and by way of contraſt to this undiſturbed cheerfulneſs and placid eaſe, which are the lot of childhood,

childhood, enumerates the cares, anxieties and misfortunes which, in the viciſſitudes of human affairs, may probably befal the ſtate of manhood:

> Alas! regardleſs of their doom,
> The little victims play!
> No ſenſe have they of ills to come
> Nor care beyond to-day:
> Yet ſee, how all around 'em wait
> The miniſters of human fate,
> And black misfortune's baneful train!
> Ah! ſhew them where in ambuſh ſtand
> To ſeize their prey, the murd'rous band!
> Ah! tell them they are men!

By the *murderous band*, which he afterwards deſcribes, are meant the Paſſions. Theſe, if not reſtrained within proper bounds, will be the cauſe of much miſchief, in the future progreſs of Life. *Ah! tell them they are Men!* is an expreſſion not only of beautiful ſimplicity, but of extenſive ſignification.—Tell them, that though they are now enjoying the ſportive moment, diveſted of all concern and uneaſineſs, yet a time will come, when they will ſenſibly experience, that it is not the lot of humanity to paſs through this world without a mixture of good and evil; that in the cup of life there are bitters as well as ſweets; and that they will be ſubject to a variety of ills ariſing from the conflicts of the paſſions.—In order to paraphraſe this thought, with a particular reference to yourſelves, I would thus addreſs you.

You are now, my young Friends, at that age, (and in ſaying this I anticipate but a ſhort time) when the world is juſt opening its proſpects before you. They are, at preſent, narrow and confined; but, as you aſcend the hill, they will become more extenſive. A great variety of objects will then preſent themſelves to your warm and lively imaginations. Their novelty will delight, but their appearance may deceive you. Without the direction of ſome friendly monitor, your artleſs minds will be liable to be captivated by deluſive pleaſures. You, at firſt, can judge only from externals. Your ſocial intercourſe being now commenced, you will ſee a number of perſons, who will appear, from their countenances, to be perfectly at eaſe; and you may be tempted from thence to make flattering eſtimates of human life. You can form no diſcrimination of character; and, therefore, will be liable to miſtakes. To enjoy the preſent hour is the principal object of your wiſhes: all is ſun-ſhine. In the gaiety of your hearts, you flatter yourſelves with its continuance; nor have you any idea of thoſe clouds which will afterwards obſcure it. Your dreams are undiſturbed by anxious care, and fearful expectations. But know—and it is neceſſary you ſhould know it—that human life is chequered with ills, ſome of which you muſt unavoidably experience. I would not caſt a gloom over your

your minds, by the preſage of evils, many of which you may perhaps eſcape, and others are probably at a diſtance. But as the misfortunes of youth, and even age, often proceed from neglect or miſmanagement in childhood, this, therefore, is the ſeaſon, when you ſhould be fortified againſt them; when you ſhould be taught to diſtinguiſh between Virtue and Vice, and ſhould be ſhewn the different conſequences of each. As the Paſſions diſcover themſelves at an early age, ſo their effects cannot be deſcribed to you too ſoon. You ſhould be told in what manner they agitate the ſpirits, and become the ſources of diſquietude. As for inſtance—

Anger enflames the blood, is a temporary deprivation of reaſon, and involves thoſe, who rather indulge, than endeavour to conquer, their reſentments, in perpetual quarrels and contentions.—Envy is a worm which corrodes the breaſt, and makes thoſe, who cheriſh it, miſerable, becauſe others are happy.—Pride meets with daily mortifications, which more than counterbalance the ſplendor of rank, or gifts of fortune.—Vanity, or an extravagant deſire of admiration, is oftentimes fatal to Virtue, and at laſt terminates in contempt.—Avarice, or an inordinate love of Wealth, deſtroys the finer feelings of humanity, and makes riches a curſe inſtead of a bleſſing. The Covetous neither

neither enjoy the good things of life themſelves, nor communicate a portion of them to others in diſtreſs; the relief of which to a generous mind, would be more gratifying, than the contemplation of hoarded gold—Diſſimulation is not only odious in itſelf, but frequently deſtructive in its conſequences. The artleſs, and undeſigning, who act from fixed principles of integrity, never ſuſpect the honour and veracity of another, till they both ſee and feel, from the misfortunes of others, and from their own experience, that promiſes are frequently made, only to deceive and to betray. They become the dupes of treachery, becauſe they expected truth, where they met with falſehood; and placed confidence where they ſhould have harboured diſtruſt.—Pleaſure is a bewitching Syren, which flatters its votaries with unbounded delights, invites them to taſte of the forbidden fruit, and at laſt plunges them into guilt, and miſery.

Theſe are the paſſions which debaſe the nature of man. But as much as it is corrupted by Vice, ſo much is it ennobled by Virtue—her precepts are ſhort and ſimple. By them you are taught, that innocent amuſements neither vitiate the mind, impair the health of the body, nor leave a ſting behind—the ſting of conſcious guilt—the ſeverity of after reflection; That Modeſty is the brigheſt ornament of the female

ſex:

ſex: That Truth and Sincerity will confer, in the end, more Honour, Eſteem, and even Profit, than the little tricks of cunning and diſſimulation, becauſe, however ſucceſsful at firſt, they muſt at laſt be detected: That contentment and reſignation will find comfort, even in an humble ſtation: That Affability will gain Friends, and Prudence, in a great meaſure, ſuperſede the want of their aſſiſtance: And laſtly, that Piety, however profligates may deſpiſe it, will be your chief ſupport and conſolation in ſorrow, in misfortune, and even in death itſelf; becauſe of the encouragement it affords of a future life, where the ways of God will be vindicated to man, by the rewards he will beſtow on the good, and the puniſhment he will inflict on the bad.

It appears, then, highly requiſite, from what has been ſaid, that you ſhould be warned againſt the dangers to which you are expoſed, at your firſt entrance on the buſy ſtage of life, as well from the artful ſeductions of others, as from the ſuggeſtion of your own deſires: That you ſhould be informed of the neceſſity of qualifying yourſelves for thoſe important characters you may hereafter aſſume: And, in ſhort, that you ſhould be previouſly inſtructed in thoſe duties, which will render you, both in youth and age, reſpected and eſteemed; and will make you uſeful to others and happy in yourſelves.

LECTURE II.

Infancy is, perhaps, the fineſt and moſt perfect Illuſtration of Simplicity. 'Tis a State of genuine Nature throughout.

FEMALE TUITION.

THE ſtate of childhood is, in itſelf, ſo attractive, that they, who can behold it, without pleaſing emotions, muſt be deſtitute of ſenſibility. We are naturally affected at the ſight of infantine beauty, innocence and ſimplicity. Here we contemplate the moſt exquiſite workmanſhip of nature without the ſophiſtry of art—uncorrupted by diſorderly paſſions—undiſguiſed by policy and diſſimulation, and uncontaminated by evil examples. The bloſſoms of ſpring are not only beautiful in themſelves, and therefore excite our notice; but are obſerved alſo with greater ſatisfaction, from the proſpect, with which they flatter us of ripening into fruit. In like manner, my young Audience, we anticipate the time, when the exterior graces will add freſh charms to your perſons; and when the accompliſhments of the mind, will render your manners and converſation lovely and engaging.

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The regard, which Parents have for their offspring, undoubtedly proceeds from that natural affection, which is common to the animal, as well as the rational creation. But this fondneſs for children in the human race, is not confined to thoſe, who are connected to them by the parental tie; and who are drawn to them, by thoſe finer feelings of love and tenderneſs, which are experienced, in a more particular manner, by thoſe who gave them birth: It diſcovers itſelf alſo in other perſons. We muſt, therefore, attribute their notice and attention to ſome amiable diſpoſitions peculiar to this age. That children are endued with theſe, is evident from the declaration of our Saviour.—*That of ſuch is the kingdom of heaven;* and *that they, who would enter therein, muſt reſemble them.*

The innocence and ſimplicity natural to a ſtate of childhood, are charms too powerful, not to command our reſpect; which is, at leaſt, a tacit acknowledgement of our regard to moral beauty; and proves, at the ſame time, the bias of our minds to whatever is good and virtuous. Our Saviour beheld the temper and conduct of children with ſo much complacency, as to lay his hands upon them, and to offer up a prayer for thoſe that were brought unto him; which when his diſciples would have prevented, he ſaid—*Suffer little children, and forbid them not to come unto me, for of ſuch is the kingdom of heaven.* This has been conſidered as an initiation into

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the Chriſtian Church. We may, however, infer from the circumſtance related above, that children ſhould be devoted, from their early years, to a religious education. It is no doubt of great importance to inſtil right principles into the infant mind; which has been compared to a blank Tablet, whereon any impreſſions may be eaſily made, and will be long retained. The Saviour of mankind has paſſed a high encomium on the innocency of children, by aſſerting, that no one could expect the Divine Favor, who was not, in ſome meaſure, like to them. *Whoſoever*, ſays he, *ſhall not receive the kingdom of God, as a little child, ſhall in no wiſe enter therein.*

Seeing, then, that there are certain amiable qualities and diſpoſitions in children, which not only procure to them eſteem here, but which, if cultivated and improved, as they advance in life, will intitle them to *the kingdom of heaven* hereafter, let us both conſider what they are, and recommend them to your early attention.

The firſt characteriſtic obſervable in children, and which, of courſe, engages our affection, is the innocency of their manners.—Innocence implies purity of action, or freedom from guilt. And as it is an evil intention which conſtitutes guilt, ſo it follows, that the conduct of children muſt be harmleſs; and, in a moral ſenſe, without blame; becauſe they act not from any ill deſign. Thus, for inſtance, not having any inducement

inducement to injure another; or not having preciſe ideas of right and wrong, they cannot be ſaid to act from motives of diſhoneſty or revenge. If they relate what they have ſeen or heard, it proceeds not from ſpleen or invective. If ſelf-gratification ſhould excite to action, it is at a time, when the rational part of their nature is yet dormant or feeble, ſo that the animal part muſt conſequently predominate. Their ſmiles are thoſe of benignity and joy; the genuine tokens of internal peace and ſatisfaction; the undeniable marks of pleaſure at the objects which ſurround them; not uſed to conceal reſentment, lurking in their breaſts, or to hide any inſincerity or diſſimulation. Their tears are not thoſe of ſhame or remorſe, but occaſioned by ſome momentary pain: This removed, all is ſerenity and repoſe. If conſcious by whom they are aggrieved, the ſuppoſed offender is ſoon forgiven, and ſhares in their juvenile favours. They are tormented by none of thoſe deſires, which diſorder the mind, and which ſpread ſtrife and contention in the world. The victims of hatred, of malice, or treachery, haunt not their viſions by night; neither does the morning wake them to freſh ſorrows and anxieties. Happy innocents! happy, indeed, could they preſerve this purity of manners, this exemption from grief! But, alas! ſoon will the ſcene be changed, when maturer age brings them

them on the ſtage of active life, in the crooked paths of ſocial policy. Here they will either have cauſe to lament the loſs of childiſh innocence, or be obliged to bear thoſe ſufferings which are incident to human nature.

But notwithſtanding the innocent ſimplicity to be obſerved in children, let it not be inferred from thence, that it remains long uncontaminated; or that their diſpoſitions are equally good. When the paſſions begin to unfold themſelves, the one will, in ſome meaſure, be corrupted; and the others appear in different ſhades and varieties. Virtuous inclinations will be ſeen much ſtronger in ſome children than in others. A tendency to vicious practices will ſoon be perceived; and, if not checked in due time, deface what nature has made fair. But it is much to be lamented, that thoſe, whoſe province it is, in early life, *to teach the young idea how to ſhoot*, to bend the twig as they would wiſh it to grow, are often blind to the faults of their children; ſo that they promote the growth perhaps of ſome evil inclination, which they ſhould endeavour to eradicate, before it is too deeply rooted; and they neglect that ſoil, which will produce weeds, inſtead of flowers, if not cultivated in proper ſeaſon. But though parents, in general, will not diſcern the defects of their offspring, as to mind and temper, yet theſe will not eſcape the obſervation

ſervation of others. How much more pleaſing will it be, my young Audience, to captivate the attention and regard of worthy perſons, who will be happy in ſeeing your good diſpoſitions, than to be diſreſpected, on account of the impropriety of your behaviour, ariſing from the indulgence of ill propenſities! Let me, then, recommend two maxims to your ſerious conſideration, which will be particularly uſeful in your preſent period of life; and, if obſerved now, will be the means of removing much inquietude hereafter.

The firſt is—That thoſe children, who are happily bleſſed with good inclinations, ſhould uſe their utmoſt endeavours to improve them.—By an early application to form the temper aright, you will find no difficulty in the practice of what is proper and becoming. Habits of goodneſs being thus eſtabliſhed, it will be doing a violence to your own nature, to be guilty of any immoral action. Not ignorant of your duty; your own affections likewiſe diſpoſing you to that which is virtuous; you will be in leſs danger from the ſeductions of bad advice or bad examples. But if, in oppoſition to your innate ſenſe of rectitude, and to your own improved underſtandings, you ſhould depart from that courſe of life, which reaſon and religion point out to you, and which the conduct and counſel of your real friends, who are alſo the

the friends of Virtue, have recommended, you will ſtand leſs excuſable than thoſe, whoſe miſtakes proceed from ill propenſities, encouraged in youth. The laſt have a more difficult taſk to perform; which brings me to the ſecond maxim, I propoſed to offer to your conſideration—

That thoſe children, whoſe natural tempers are violent and irregular, ſhould carefully watch the tendency of every growing paſſion; and ſhould ſubmit to that diſcipline or ſelf-denial, which is neceſſary, in order to reſtrain any improper appetite or inclination. Should you, my young Audience, perceive in yourſelves any ill propenſity; or ſhould thoſe, who have an intereſt in your welfare, diſcover it to you, learn to correct it, by liſtening to their admonitions, and attending to their advice. You ſhould endeavour to know yourſelves; and if this knowledge be early acquired, you will always find a Monitor within, who will warn you againſt the commiſſion of what is wrong: or ſhould you err, through the prevalence of inclination, conſcience will ſilently condemn you; and the retroſpect of paſt behaviour will be the means of preventing future tranſgreſſion. But if you ſtifle this conviction of your own minds, and offer to yourſelves any palliation, by way of excuſing your conduct, ſuch inward reproofs will

will be leſs frequent, and in time make little or no impreſſion.

It is in childhood, that wrong propenſities ſhould be reformed. They are then governable; but may afterwards be too firmly eſtabliſhed to be amended. And if they be odious in the early part of life, how diſagreeable will be their effects hereafter, when you will be under leſs reſtraint, and when, in ſome meaſure, they will have got the dominion over you! Co-operate, therefore, with your Parents and Teachers, in the laudable deſign of *training you in the way you are to go, that when you are old, you may not depart from it.* Then will the innocency of childhood appear, in ſome degree, in your future manners.

The next characteriſtic diſcernible in children is *humility.* This is an amiable diſpoſition; and ſeldom fails of procuring reſpect. It is graceful and becoming in perſons of all ages and conditions; but the ſubordinate ſituation of children abſolutely requires the practice of this virtue; though, indeed, it is but ſeldom, that we diſcover a want of it, at this early period of life. Hence it is, that the humility of children is frequently mentioned, by way of ſimile or compariſon. The Pſalmiſt, convinced of the neceſſity of cultivating a meek and humble diſpoſition, as being acceptable to God, declares, that in this temper of mind, he is become, as

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it were, a child, *My heart*, ſays he, *is not haughty, nor mine eyes lofty. Surely I have behaved and quieted myſelf as a child, that is weaned of his mother.*

Our Saviour has taken notice of the humility of children; which he recommended to the imitation of his Diſciples, at a time, when they were contending for ſuperiority. There was a diſpute amongſt them, who ſhould be the greateſt, or receive the higheſt honours, in the new Kingdom their Maſter was going to eſtabliſh; which, as they then thought, would be on earth? Our Saviour makes no direct reply to this queſtion; but, calling a child unto him, and ſetting him in the midſt of them, ſaid—*Whoſoever ſhall humble himſelf as a little child, the ſame is greateſt in the Kingdom of Heaven.*

If a proud and haughty behaviour be diſguſting, in a ſtate of manhood, how much more ſo muſt it be at your age, when your knowledge is yet but confined, and your condition entirely dependent! Or ſuppoſing the future expectation of ſome of you ſhould be greater than that of others, yet this is but a feeble pretence for Pride; becauſe, you, who are thus happily ſituated, did not derive this advantage from your own merit. At ſchool, no other competition ſhould prevail amongſt you, than that of excelling in improvement, and in a courteous and complaiſant demeanor.

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You are placed under the ſame roof for the ſame purpoſe; and they will give the beſt proofs of good ſenſe, who are modeſt in judging of their own attainments, who are not fond of depreciating another's, and who behave reſpectfully to all. It is a very unpleaſing ſight, when young perſons of your ſex aſſume to themſelves much conſequence or ſelf-importance; when they are vain of their Perſons, their Dreſs, or other exterior advantages; and are too conceited to be taught. Humility of conduct, though at all times becoming, is particularly ſo, at that ſtage of life, when you are under inſtruction; becauſe the very ſituation implies a want of improvement on your part; and a ſuperior degree of knowledge, on the part of thoſe, whoſe office it is to teach you.

There is one miſtake very prevalent, with reſpect to female education. Parents are too much inclined, to bring up their daughters, in a manner, by no means correſponding with their ſtation. Under an idea of bettering their condition, they place them in ſchools, where the ſame mode of tuition is purſued with reſpect to them, as to others of a higher claſs, whoſe fortunes, or probable ſituation in life, will enable them to appear in a ſuperior ſtyle of living. The conſequence to the former is often fatal; becauſe the ideas they have imbibed are not compatible with that humble rank, or perhaps

haps employment, to which they are born. Indeed, it were to be wiſhed, that a plan of Education was more generally adopted, which would impreſs on the female mind, the importance of domeſtic duties, and the pleaſures ariſing from domeſtic avocations.

You have conceived a falſe opinion of Education, if you ſuppoſe that it conſiſts only in qualifying you for the circles of gaiety and amuſement. You are not only to be inſtructed in elegant accompliſhments, but alſo to be taught the uſeful arts, ſo that you may be capable of appearing to advantage, both at home and abroad. You are not to deſpiſe the humble duties of a houſe or family; much leſs to ſuppoſe that your time is chiefly to be employed in decorating the Perſon, or flaunting in public places. No ſuperiority of rank or fortune ſhould exempt a woman from domeſtic offices. Be humble, and you will learn contentment, which will direct you to accommodate your behaviour to that ſtation of life, in which you may be placed. Humility will not debaſe, but ennoble your ſentiments; it will inſtruct you in that mode of conduct, which will be free from ſervility on the one hand, and arrogance on the other. Your Superiors, your Equals, or your Inferiors, will each receive that degree of reſpect or civility to which they are intitled; and in proportion as you ſhall act, in a manner becoming

coming your ſtation, you will be treated with that deference, to which you will have a claim. In order to render ſuch a deportment habitual to you, practiſe it amongſt yourſelves, whilſt at ſchool. Endeavour, as much as poſſible, to oblige and accommodate one another, even if it ſhould be attended with ſome little inconveniency to yourſelves. In this world we are but paſſengers. We ſhould, therefore, make the journey of life as pleaſant and agreeable as we can, by mutual good offices. A conduct, the reverſe of this, betrays a ſordid and ſelfiſh diſpoſition! It defeats the very end of ſociety, which is beſt ſupported by reciprocal acts of kindneſs. Theſe will be the particular fruits of humility, the virtue, which I am now recommending; becauſe they, who are conſcious of their own wants and infirmities, will more readily excuſe thoſe of others; and not like the Proud, paſs them by with contempt; or, like the Cenſorious, expoſe them with deriſion and ſeverity.

LECTURE III.

——————or bid him mark the Sun
Refulgent ſhining; or the Clouds diverſe;
At Eve, the ſilver Moon, creſcent, or full;
And every Star whoſe Radiance decks the ſky.
DR. DOWNMAN'S INFANCY.

I PROPOSED in my laſt Lecture, to conſider ſome of thoſe amiable qualities in Children, which not only attract the notice and eſteem of grown Perſons, but which, if carefully improved, would preſerve the affection that is thus early acquired, and redound to their own benefit, in every future period of their lives. Thoſe I have already mentioned are, Innocency of Manners, and Humility of Behaviour. I now proceed to another, which is *Docility*.

As ſoon as the faculties of the infant mind begin to open and expand themſelves, children are curious and inquiſitive. The objects around them affect their ſenſes, and induce them to aſk a variety of queſtions. This diſpoſition naturally attaches us to them; and there is a mutual pleaſure ariſing from it. Thoſe, to whom they apply for a ſolution of their doubts, are delighted in obſerving ſo laudable a curioſity; and

and theſe, in their turn, are no leſs gratified with the information they receive. How much, then, does it concern thoſe, who have the management and education of children, not to impoſe on their unſuſpecting credulity! For it is at this period that they are ready to believe every thing they hear. It is at this critical age, that the ridiculous ſtories of Ghoſts, Apparitions and other ſupernatural Prodigies are too generally told them; by which means, they are often timid and bigoted during the remainder of their lives. Whereas it is no leſs eaſy to inſtil the firſt and leading Principles of Truth into their minds, than to corrupt them by the notions of ſuperſtition. Thus, for inſtance, inſtead of repreſenting God as a Being, who ſends Spectres into the World to terrify and affright us, let them be told that he is good and beneficent, and has provided us with all the bleſſings and comforts, which we enjoy: But as abſtract Truths make but little impreſſion upon the infant mind, we ſhould convince the reaſon of children, through the medium of the ſenſes. The goodneſs of the Deity is diſplayed in every work of Creation. It is only, then, drawing their attention to thoſe objects, which they daily ſee, in order to prove the benevolence of the Creator and Preſerver of the Univerſe. They perceive the brightneſs and feel the influence of the Sun. Explain to them the wonder-

ful effects of this great luminary: How it gives us light and warmth, causing the Earth to bring forth all that is necessary to sustain the life of Man and Beast. Tell them, that in the Evening the Sun descends in order to enlighten other Parts of the Globe on which we live, whereby we enjoy, during his absence, that comfortable shade, so requisite to sleep and retirement; but that, lest we should be left in total darkness, the moon arises to shed a paler light.

We might then lead them to a few Philosophical truths, such as—That the alternate vicissitude of day and night, is not occasioned by the apparent motion of the Sun from one part of the Heavens to the other; but by the Earth, which is of a Globular form, turning itself round in the space of twenty-four hours: That the Moon does not shine with its own, but with a borrowed lustre; it being like the Earth, a dark body; but that its enlightened part is caused from the rays of the Sun falling upon it; which are afterwards reflected to us.

In like manner, we might proceed to the other parts of visible nature, such as—That the rain descends in order to nourish all vegetable productions, and supply them with those juices, which are requisite to their growth and vigour; and that it comes from the clouds; which are formed of Vapours raised by the Sun, and suspended in the air, for which becoming too heavy,

heavy, they fall upon the Earth, in drops of water: That Snow is frozen Vapour, and that its whiteneſs is occaſioned by thoſe ſmall Particles of ice, which compoſe it, being hard, ſolid and tranſparent, and ſo arranged as to reflect to us the light from all parts: That Hail is cauſed by drops of Water freezing as they paſs from the Clouds to the Earth: That the Air is an inviſible fluid, encompaſſing the terreſtrial Globe; and that the wind is this air put into motion: That the Thunder is occaſioned by certain ſulphurous particles in the Clouds, taking fire through the violence of their motion, and burſting with a tremendous noiſe, preceded by lightning: And that the beautiful Arch in the Heavens, called the Rainbow, which exhibits all the primary colours of nature, proceeds from the Rays of the Sun falling on drops of Rain or Miſt. All theſe objects are familiar to the obſervation of Children: And by thus acquainting them with the cauſes and effects of what they daily ſee, their curioſity would be awakened; and they would be deſirous of further information and inſtruction. Inſtead of terrifying their imaginations with ſuperſtitious tales, would it not be better to convince them that the notions of Witchcraft, and the appearance of Ghoſts are founded on Ignorance and Error—that Fortune-tellers are Cheats, and that no faith is to be placed in dreams?

In the ſame manner, we might inſtil religious Principles into their minds, ſuch as, that God made all things—that he is the fountain of life—that he preſerves every Creature—that he ſees all our actions—that he knows our private thoughts; and that it is our duty to pay our devotions to this great and benevolent Being, by obeying his laws, and obſerving thoſe ordinances which are inſtituted for the praiſe and honour of his name.

Moral precepts might, likewiſe, at proper opportunities, be inculcated; ſuch as—that Children ſhould love and reſpect their Parents—that they ſhould not ſpend their time in idleneſs, becauſe they were not ſent into the world to play, but to be uſeful; and therefore ſhould qualify themſelves for the ſeveral ſtations they may have to fill—that they ſhould be guilty of no mean action—that they ſhould diſdain to utter an untruth—that they ſhould never take from another what does not belong to them—that they ſhould never ſpeak evil of others; and that they ſhould behave with civility and good manners to every body.

By this method, the docility of temper, natural to children, might be improved to good purpoſes. If then, my young Friends, you be ſo happy as to have Parents or Inſtructors, who are inclined, thus to lead you into the paths of Virtue and Knowledge, do not fruſtrate their

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deſign, by your own perverſeneſs, obſtinacy or ſelf-conceit. An obſtinate diſpoſition is a great enemy to improvement; and, in its appearance, is extremely diſguſting; more particularly in your Sex, in whom meekneſs and ſubmiſſion are characteriſtical graces. The endeavours of your Teachers to inſtruct you will be of no effect, if you are determined to contradict them—to diſobey their commands, or be inattentive to their advice.

Obſtinacy may appear in two different ſhapes, either in contumacy or ſullenneſs. By contumacy, I mean, a determined perſeverance in idle and bad habits; a want of conformity to neceſſary rules and regulations for the maintenance of order; a refuſal to comply with the directions you may receive; or a violent and outrageous behaviour. Diſobedience is here ſeen in it's moſt odious colours.

Sullenneſs is more quiet in its operations; and though it particularly torments thoſe, who indulge it, yet ſuch a behaviour muſt neceſſarily eſtrange the affections and regard, both of their Teachers and Companions. They will be left in ſolitude, to brood over their own diſcontents: For even thoſe, who are bleſt with the greateſt ſhare of good nature, will, nevertheleſs, be not much inclined to humour ſuch moroſe and diſſatisfied tempers. Whereas, docility is always accompanied with cheerfulneſs; and they, whoſe province

province it is to inſtruct Pupils of this diſpoſition, will perform the taſk with pleaſure.

Self-conceit is no leſs inimical to improvement; and is directly repugnant to that docility of diſpoſition neceſſary in Children. A vain opinion of yourſelves would be injurious to your beſt and deareſt intereſts; becauſe it is not probable, that you ſhould deſire to become wiſer and better, if you think yourſelves ſufficiently wiſe and good. As an antidote to this ſelf-conceit, I muſt obſerve to you, that thoſe Perſons, whoſe minds are the leaſt informed, are generally the moſt preſuming; but that modeſty and diffidence are the uſual attendants of Good Senſe.

The docility of temper I am now recommending, may, if properly cultivated, be made ſubſervient to your ſpiritual as well as temporal welfare. And, indeed, the affairs of this World are ſo connected with the other, that without religious knowledge and religious obedience, you cannot expect happineſs in either. Children ſhould be taught the truths and duties of Chriſtianity. Under the Moſaic Law, Parents were exhorted to bring up their offspring in the *nurture and fear of the Lord. Theſe Words, which I command thee this day*, ſaid Moſes to the Iſraelites, *ſhall be in thine heart; and thou ſhalt teach them diligently to thy Children.* Virtuous Parents are undoubtedly anxious, that their Children

Children ſhould be virtuous like themſelves. Parental affection, if properly directed, will induce them to have this object continually in view, as it will be the beſt means of promoting not only the happineſs of thoſe, to whom they have given birth, but alſo of contributing to the welfare of that community of which they are Members. We cannot, then, give a better proof of our love to our Neighbours, or, in other words, of Patriotiſm, that is the love of our Country, than by tranſmitting to our deſcendants, thoſe Virtues, which are its beſt ornaments and ſecurity. But Parents, who neglect to inſtruct, or provide for the inſtruction of their children, in religious knowledge, not only omit a duty, which they owe to them and to Society, but are alſo culpable, in the ſight of God. Thus, we read in Scripture, that Eli, one of the Judges of Iſrael, was puniſhed by the Almighty for not reſtraining the Vices of his Sons. He did not ſufficiently exert the authority of a Parent over his children, by checking their improper behaviour. He fell a ſacrifice to the weakneſs of paternal affection; and, though his own life was innocent, yet, by a partial indulgence, he was conſidered as the cauſe of his children's wickedneſs. After this example, you cannot think that interference harſh or ſevere, which is intended to reſtrain you from the purſuit of evil. When Parents

add reproof to admonition; and, when expedient, correction to reproof, they do no more than what they are commanded; a duty which if omitted, would expose them to the stigma of guilt, and to that sorrow of heart, which they cannot but feel, on observing the degenerate conduct of their children. It is to little effect that moral instruction is conveyed to you if you will neither listen to, nor observe, the Precepts which are recommended. You can give no better proofs of a docile temper, than by paying proper respect to those Lessons, which are calculated for the improvement, either of the faculties of the mind, or affections of the heart.—

Think not that the business of Education is a hardship, to which you are subject. It is intended solely for your benefit; and to instruct you in those virtues and accomplishments, which will, tend to make you good and happy, useful and agreeable. Consider, likewise, that your Parents or Guardians, by their conduct, in this instance, are discharging that office, which is incumbent on them. Your interest, therefore, and their duty, are sufficient inducements for the one to furnish the means of improvement, and for the others to be docile and obedient to their Teachers.

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Should you, at any time, receive reproof, though you may think yourſelves then aggrieved, yet in the ſerious moments of reflection, when you will be more capable of judging, from what motive, and to what purpoſe it was given, you will be affected by very different emotions, and will be thankful to your Monitor. *Reproof*, ſays the wiſe Man, *gives Wiſdom, but a child left to himſelf, bringeth his Mother to ſhame*: Becauſe in the early ſtage of life, children are chiefly under maternal care and tuition. To make them wiſe and good, they muſt not only be inſtructed in their duty, but be reproved and admoniſhed, when they do wrong. If left to their own wills, or ſuffered to follow their own inclinations, they would prove, as experience too evidently demonſtrates, a diſgrace to thoſe by whoſe indulgence they were unreſtrained.

You, therefore, who are bleſſed with good and pious Parents, I would addreſs in the words of Solomon. *Children, keep the Commandments of your Father; and forſake not the Law of your Mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goeſt, they ſhall lead thee; when thou ſleepeſt, they ſhall keep thee; and when thou awakeſt, they ſhall talk with thee.*

Having thus conſidered the advantages of a docile temper, I ſhall conclude with a few obſervations,

obſervations, on the beſt means of acquiring or improving it.

The firſt thing neceſſary, is *attention*. Without this, the moſt uſeful Leſſons of inſtruction will have but little effect on your minds. You can neither retain in memory that which has been communicated to you, nor digeſt it afterwards. Your inattention will alſo be diſreſpectful to thoſe, who are delivering any diſcourſe, or conveying any information which is intended for your improvement. If you aſpire after Knowledge, you will liſten to her voice; otherwiſe, you will be *even like the deaf adder that ſtoppeth her ears*. But whatever may be the mode of inſtruction, or the object of it, without attention, you can profit but little. No proficiency can be made in any courſe of ſtudy or learning, without application. Sufficient time is allowed you to relax your minds; but when you are employed on ſerious ſubjects, let not your thoughts be diſſipated. Indulge not in a careleſs indifference, becauſe the buſineſs of Education is a matter of great importance, and therefore requires the moſt conſtant aſſiduity.

The next thing I would recommend to you is a *ſeaſonable taciturnity*; without this, it is impoſſible you can give that degree of attention which is neceſſary. To be loquacious or talkative, whilſt you are receiving inſtruction,

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denotes a frivolous mind. Silence is the firſt ſtep to Wiſdom. It was held in ſuch great eſteem amongſt the Ancients, that they deified it; that is, they worſhipped it as a God. By the Romans it was repreſented under a female form, holding up a finger to its mouth. Solomon has left a trite obſervation upon this ſubject. *There is a time*, ſays he, *to ſpeak, and a time to hold one's peace.* This being the caſe, you will do wrong to ſuppoſe, that a reſtraint of this kind, at proper intervals, is an inſtance of rigour. They are your beſt Friends, who lay this injunction upon you; to which you will ſtrictly conform, if you have a wiſh, or an inclination to be improved. It is only by knowledge, that we raiſe the dignity of human nature; without this, we ſhould rank with the untutored ſavage. And there cannot be a greater diſgrace to a rational Being, than to be ignorant, in ſo enlightened a period as the preſent, where ſo many opportunities offer for cultivating the underſtanding.

Conſideration is another neceſſary ſtep to improvement. However inſtructive the Leſſons you may receive, yet the impreſſions made on the mind, during the time of tuition, will ſoon be effaced, unleſs you afterwards reflect and meditate in private, on what you have been taught. Some things may, at firſt, ſeem difficult to be underſtood, but they will be more clearly

clearly comprehended, by making them frequently the ſubjects of your thoughts. Without conſideration you will neither be wiſe nor prudent: But by means of it, you will lay up ſuch a ſtock of uſeful materials in your memory, as may be applied and called forth, as often as occaſion ſhall require.

LECTURE IV.

Let it, therefore, be your firſt Care to eſtabliſh a firm Character for ſcrupulous Veracity.

DR. BERKENHOUT.

THE actions and converſation of young Children are free from deceit. Having as yet contracted no vice; uninfluenced by the ſordid motives of gain; unſeduced by the proſpects of ambition; their breaſts not poiſoned with the venom of malice, or ſtung with the goad of Envy; every thought is conceived in Innocence, and ſpoken with ſimplicity. Hence it is, that we liſten with pleaſure to the unreſerved communications of the infant mind, and are delighted with its artleſs obſervations. Children, at the early period I allude to, act only from the momentary impulſe of the will. They have no deſigns to conceal, no propenſity to diſguiſe, no ſchemes of treachery to execute. The countenance is the index of the Soul: We ſee it, without the maſk of hypocriſy. Happy would it be, could they preſerve this

this innate ſincerity! But how ſoon is it contaminated in that great ſchool, the world!—I would, therefore, my young Audience, point out to you the ſymptoms, which firſt appear, of a deviation from integrity of mind; with the conſequence it naturally leads to, if not reſtrained in due time.

The moſt infallible teſt of ſincerity is the love of truth. A diſregard to this principle is ſoon followed by diſſimulation. Truth is amiable in itſelf; and whoever departs from it muſt be influenced by ſome ſordid motive—ſome ſelfiſh gratification. There are in truth and ſincerity ſuch irreſiſtible charms, that they even have admirers, amongſt thoſe who practice falſehood and duplicity. We liſten with attention, and with the eaſe of ſecurity, to the converſation of thoſe, who are candid and ingenuous; but we are upon our guard, when in company with Perſons, whoſe characters are marked for equivocation and double-dealing; becauſe we ſuſpect the veracity of their declarations, and the honeſty of their profeſſions. Our Pride too is hurt, when we find ourſelves deceived. To avoid, therefore, being dupes, we become incredulous; and examine more critically, than perhaps our natural temper inclines us, the words and actions of others. A conduct very proper with reſpect to thoſe, who, in their intercourſe with mankind, have given proofs of inſincerity; but

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may appear too diſtruſtful towards thoſe of a different diſpoſition; yet as it is not always poſſible to diſtinguiſh the laſt, prudence perhaps will juſtify the precaution.

The love of Truth ſeems congenial to human nature; ſo that we are diſappointed, if we do not find it in young Perſons; becauſe they are not yet hackneyed in the ways and policy of the world: Their intereſts are not involved with thoſe of others; they are warm in their attachments, generous in their motives, unſuſpecting in their tempers, and ingenuous in their ſentiments. If they betray a different diſpoſition, they muſt be actuated by ſome powerful motive.

The firſt act of inſincerity in children is that of lying. This word, I doubt not, ſounds gratingly in your ears. The reaſon is obvious. It conveys an idea of ſomething that is odious and vu'gar; becauſe no perſon of a liberal mind would be guilty of an action, to which this name has been given. The practice of lying is in itſelf ſo mean and diſhonourable, that it may appear, at firſt ſight, a matter of aſtoniſhment, that any one, brought up to good manners, ſhould be addicted to it. Let us, then, conſider, the uſual incentives to this vice; theſe once known, there may be ſome hopes of curing ſo hateful a propenſity; becauſe there are but few who accuſtom themſelves

ſelves to it, through wantonneſs, or to excite wonder, from the relation of marvellous ſtories. If, then, the ſpeakers of falſehood were once convinced of the pernicious tendency of thoſe cauſes which lead to it, they would probably avoid the effect.

One motive for lying is to conceal a fault. But the impropriety of ſuch a conduct will appear from this conſideration, that it ſeldom meets with ſucceſs. The conſcious ſhame of thoſe, who have had recourſe to ſo ſcandalous a vindication of themſelves, will generally betray them. Beſides, the ways of falſehood are ſo intricate, that they, who are once entered into this labyrinth, can ſeldom find their way out. They may be compared to Travellers in a Wood, who are loſt and bewildered, amidſt the different paths and avenues which appear before them. Equally embarraſſed are thoſe, who would diſguiſe the truth by prevarication. They generally entangle themſelves in their diſcourſe, by relating improbable circumſtances, or by uttering flat contradictions. Their ſtory is ſeldom of a piece. It wants uniformity. It is related different ways to different Perſons. The unity of time and place is ſeldom obſerved; and, in ſhort, they, for the moſt part, confute themſelves, and confirm their own guilt.

But ſuppoſing they ſhould betray no outward

ward ſigns of delinquency, and ſhould frame ſo conſiſtent a ſtory, that it could not be immediately diſproved, yet there are many motives which will induce others to diſcover, if poſſible, the real offender. The firſt is, the abhorrence in which a Liar is held. The lovers of Truth will, out of their regard to that, endeavour to detect falſehood. And as they would be unwilling to aſſociate with thoſe, who are even ſuſpected of this vice, they will be the more deſirous of having their guilt or innocency eſtabliſhed. Becauſe, if the former could be proved, they would withdraw their confidence. If the latter, they would be ſo far prompted by juſtice, as to remove the ſuſpicion and ſilence calumny.

But the moſt prevailing motive, which will ſtimulate the vigilance of others, in order to expoſe a lie, is this—that they themſelves, from their ſituation or connexion, may be ſuſpected of the fault, which the lie is intended to conceal. A regard, therefore, to their own reputation will give energy to their endeavours of finding out the aggreſſor.

The conduct of thoſe, who are guilty of lying in order to hide a fault, is farther ſtigmatized with the ignominy of cowardice. Not having courage enough to make a confeſſion of what they have done, but poſitively aſſerting their innocence, which muſt be admitted, till there

there appear proofs of the contrary, the accuſation or ſuſpicion may fall upon another who is guiltleſs; and who probably has no other mode of defence than denial, the ſame which is adopted by the Perpetrator; ſo that till the fact be eſtabliſhed, the odium of ſpeaking falſehood may be incurred by the former.

From theſe remarks, let us now fix the character of a lie; that kind, I mean, which is under conſideration. In the firſt place, it is violating the ſacred obligation we are all under, *of ſpeaking every Man truth with his Neighbour;* and perverting one of the beſt gifts, with which God has endowed us, the uſe of ſpeech. In the ſecond, it is intended to hide a fault, which ought to be acknowledged. And in the third inſtance, it is aggravated with the circumſtance of blemiſhing, perhaps, the reputation of an innocent Perſon. For can they, who have any regard to their own honour, be eaſy and compoſed, under the imputation of having told a lie, when, in fact, they have not? You will ſay, probably, that innocent Perſons may ſoon exculpate themſelves of the ſuppoſed offence. But here I would obſerve to you, that extraordinary as it may ſeem, this is not always in their power; becauſe a certain combination of accidental circumſtances may appear unfavourably in regard to the ſuſpected Party.

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For it is ſometimes more difficult for an innocent Perſon to eſtabliſh his innocency, than to bring home the charge of guilt to any one that is guilty. This being premiſed, how unjuſt is the conduct of the Liar, who cowardly ſuffers the innocent to bear the reproach of the fault, which he had committed, farther aggravated with the ſtigma of ſpeaking falſehood! We ſay, then, that a Lie is a mark of diſſimulation, of meanneſs of ſpirit, and of cruelty. For can any thing be more inhuman, than to deſtroy another's happineſs, and to wound the Peace of innocence itſelf?

We have hitherto ſeen the effect of lying, upon the ſuppoſition, that it ſucceeds in its deſign, which is the concealing a fault. Yet, as I remarked before, it is but ſeldom, that thoſe, who are guilty of it, eſcape detection. They either betray themſelves by their own arts; or the vigilance of others will expoſe them. And when this happens, as it does, in moſt inſtances, how deſpicable muſt the delinquents appear! Their firſt offence is diſcovered; and to that is added another, the abſolute denial of it. But with how little Prudence do thoſe Perſons act! They endeavour to hide a fault, in order to eſcape cenſure or puniſhment; but, by this very conduct, are obnoxious to the ſeverity of both. An ingenuous confeſſion would diſarm anger, and procure

cure forgiveneſs; becauſe, by this very avowal, they are conſcious of having done that which is wrong. One deſign of reproof is to convince thoſe who have offended, that they have been guilty of a fault: This being confeſſed, the taſk of conviction is finiſhed; and no arguments are requiſite to prove that conduct to be criminal, of which the offending Party are not inſenſible. Thus convinced, by their own confeſſion, that they have acted wrong, there is every reaſon to hope, that they will avoid, in future, thoſe things which, they know, are culpable. Such behaviour will entitle them to lenity, from the conſideration that human nature is frail, and that we are all liable to err. Thoſe, who perſevere in denying their faults, are generally incorrigible; but reformation may be expected from thoſe who acknowledge them. Such openneſs and candour will be the beſt means of reſtoring them to the favour of thoſe whom they have offended; or of thoſe, whoſe province it is, to reprove or puniſh whatever is done amiſs.

But how can they, who have added falſehood to guilt, expect to eſcape! That chaſtiſement, which they endeavoured to avoid, will fall upon them with more rigour; becauſe, inſtead of one crime, they have committed two—I may ſay, ſeveral; for having ſet out with a determination of denying what they

they have done, it is not once, but frequently repeated; and they are often obliged to have recourſe to one lie, in order to confirm another. Thus they go on, in a continued ſeries of deceit, adding falſehood to falſehood, till the ſtubborn fact ſtares them in the face; and they can no longer plead innocence. Who will credit their aſſertions after they have been thus detected? Who will eſteem, or confide in them? They will forfeit every claim to reſpect or attention.

To commit a fault is pardonable; but to perſiſt afterwards in denying it, is ſuch a proof of moral depravity, that, I hope, my young Audience, from what has been now ſaid, you will never be tempted to encourage ſo diſingenuous a temper; becauſe it is the inlet to every kind of hypocriſy and deceit. The commiſſion of one fault imperceptibly leads to another, that of diſguiſing the truth. If, therefore, you would avoid this odious practice of lying, be circumſpect in all your actions, leſt, at any time, you offend. Avoid evil, and do what is right. Your converſation will, then, be ſincere; and you will have no motive for concealing or miſrepreſenting any part of your behaviour; which will ſtand the teſt of enquiry or examination. Or ſhould you, through the imperfection of human nature, be tempted to do, what, you

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are conſcious, is wrong, let not the dread of ſhame, or the fear of puniſhment prevail on you to deny it. Lying is a horrid practice: And the fault committed muſt ſurely be great, which can induce you to be guilty of the former, in order to hide the latter. Let us, then, proceed to conſider another cauſe, which often leads to this cuſtom—and that is, *diſhoneſty*.

You are taught, in the Church Catechiſm, *to keep your hands from picking and ſtealing*, and in all your tranſactions to be true and juſt. A great part of the ſtrife and contention which prevail amongſt mankind, and of their inſincere behaviour to one another, proceeds from an inordinate ſelf-love: This is ſeen either in the gratification of ſome favourite propenſity, or elſe, in promoting their own intereſts, at the expence of others. Every Man has an undoubted right to claim and enjoy, what is legally and juſtly his own. The ſame law of ſelf preſervation intitles him to improve his fortune, or his ſituation in life, by every fair and honeſt means; by ſo doing, he will neither injure nor oppreſs another. The deſire of acquiring unlawful gains, tempts many in thoſe arts of diſſimulation, which, though the Practitioners of them may eſcape with impunity, muſt nevertheleſs deprive them of all reſpectability in the World. Now

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the path of honeſty is plain and open. We cannot miſtake it. If we make a conſcience of doing to others, as we would they ſhould do unto us, we have an unerring guide for our conduct. But the ſchemes of treachery are complicated, and almoſt paſt finding out. Yet a time will come, when the moſt crafty will be caught in their own ſnares; and their contrivances of Policy or Cunning be expoſed. Then where will they hide their heads for ſhame; Diſtruſt and contempt will follow them wherever they go. All their arts of equivocation and duplicity will be of no avail, becauſe the World will be guarded againſt them. For ſhould they really intend to act with integrity, yet all, who may have dealings with them, will be cautious and reſerved.

But the practice of diſhoneſty appears, in no inſtance, ſo vile and odious, as in that of theft. Neceſſity will not excuſe ſo groſs a violation of the rights of lawful poſſeſſion. Every one's property is ſacred; and they, who deprive others of what is their own, whether by ſecret fraud, or open violence, not only offend againſt the laws of their country, but againſt that moſt ſolemn command of the Almighty.—*Thou ſhalt not ſteal.* This Vice, it is true, is chiefly confined to the lower claſs of mankind; for they, who have had the advantage of a virtuous education, muſt hold it

in the utmoſt abhorrence. I am ſure, my young Audience, it will be unneceſſary in me, to expatiate on the turpitude, or deſcribe the baneful conſequences of this crime. Your minds, I doubt not, have been ſo well inſtructed in juſt notions of right and wrong, as never to harbour the moſt diſtant wiſh of taking any part of what belongs to another, and applying it to your own uſe. We are commanded not to covet the goods of our Neighbours, that is, not to envy them their poſſeſſions: How much more heinous then, muſt be the offence of depriving them of what is their own? In this reſpect, I will only give you one caution. Let not a deſire of gratifying ſome preſent appetite tempt you, at any time, though an opportunity ſhould offer, to do it at another's expence. If you cannot indulge it at your own, have reſolution enough to forbear, and practiſe the virtue of ſelf-denial. For though you may think the object of too trifling a nature to deſerve reproach, yet be aſſured, that let the value of the thing taken be ever ſo trifling, yet the action is equally as culpable, as if it had been of greater worth: becauſe it has injuſtice for its baſis. It is committing a fraud on another, which you would not like to ſuffer yourſelves. Add to this, that ſucceſs, in the firſt inſtance of peculation, though inſignificant the object, often

often leads to greater plunder. It is not ſurpriſing, then, that the diſgrace, which neceſſarily accompanies the diſcovery of theft, ſhould prevail on the delinquent to deny the fact. The obſervance, therefore, of ſtrict honeſty will effectually remove one ſtrong inducement to the act of lying.

An untruth, under whatever circumſtances it is told, is always odious; this quality ever adheres to it; but it will either be more or leſs atrocious, from the motives which occaſion it, or from the end, which the Speaker has in view. When it is ſaid with a deſign to injure another, either in his property or reputation, the guilt is more ſtrongly marked.

That Lying muſt be an offence to God, is evident from the many exhortations to be found in Scripture, that our *converſation be without guile;* and from the ſeveral denunciations againſt thoſe who ſpeak falſehood. But, in ſome meaſure, to prevent the miſchievous conſequences of ſo horrid a cuſtom, an oath has been introduced, which is a ſolemn appeal to the Almighty, that what they, who take it, are going to aſſert, is true. Perjury or falſe ſwearing is conſidered not only as the higheſt degree of criminality, with reſpect to a breach of faith, but is puniſhable alſo by human laws. And does not the common Liar ſin againſt the conviction, that God is a witneſs

to every falſehood he utters; and that conſequently the greateſt indignity is offered to him, who requireth truth in *the inward Parts*?

The deteſtation, in which a lie is held, may be farther inſtanced, from the quick reſentment that is excited, when, in the intercourſes of Society, one Man reproaches another with this fault. An atonement or ſatisfaction of ſome kind is required, by way of reparation.

I ſhall only mention, as another proof of the hateful quality of this vice, that they, who habituate themſelves to it, are ſeldom believed, even when they ſpeak the truth, becauſe it is difficult to determine whether credit be due to what they ſay or not.

On the contrary, how great reſpect is paid to thoſe, whoſe character for Truth is eſtabliſhed! When Petrarch, * an Italian Poet, was ſummoned as a Witneſs, on a certain occaſion, and offered, in the uſual manner, to take the Oath before Cardinal Colonna, the Cardinal cloſed the Book ſaying—*As to you, Petrarch, your Word is ſufficient.*

* Dr. Percival's Moral Tales.

LECTURE V.

The bare Conſideration of parental Affection ſhould create more grateful Tenderneſs in Children towards their Parents, than we generally ſee; and the ſilent Whiſpers of Nature be attended to, though the Laws of God and Man did not call aloud.

SPECTATOR.

SOLOMON has very wiſely obſerved, that *Children muſt be trained in the way they are to go, becauſe when they are old, they will not depart from it.* Whence I infer, that the foundation of a good and virtuous conduct—of a prudent and diſcreet behaviour, in every future ſtation of life, muſt be laid in childhood.

Your influence in Society, either as Daughters, as Wives, or as Mothers, is ſo extenſive, that it muſt be extremely political, to direct it aright. The happineſs of Parents depends, in a great meaſure, on the conduct of their offſpring. It is from them, that they particularly expect to derive comfort in the decline of life; at a period when they are too enfeebled to receive Pleaſure from any other ſource. To mark the growing Virtues of their Children—to perceive their ripening ſenſe—to obſerve the mingled

mingled charms of innocence and beauty, are delights, which only the Parental Mind can experience. And what daughter, who has a true ſenſe of filial duty, but would communicate this ſatisfaction? Your early affections, therefore, ſhould be ſo regulated, as to be fixed on proper objects. Your Parents are intitled to your firſt reſpects: And where you have been deprived of them when young, they ſhould be conferred on thoſe, who act a Parent's Part; and who intereſt themſeves in your welfare and happineſs.

The duty of Children to Parents may be conſidered as the primary ſocial obligation by which you are bound. It will, therefore, not be improper to enlarge a little upon this ſubject.

That love deſcends from the Parent to the Child, is an obſervation verified by daily experience. It ought alſo to aſcend from the Child to the Parent, not only from a principle of gratitude, but from ſympathy. By this reciprocal affection, the great bond of domeſtic happineſs is preſerved.

It has been remarked, however, that Parents are bound in duty to maintain their children. It is, likewiſe, the duty of Children to reverence their Parents. But the parental office may be very differently performed. Parents may, indeed, ſupport their children, without being

being very ſolicitous as to their future welfare. Yet this is a caſe which ſeldom happens; their conduct, in general, is provident and tender; of which that you may be the more ſenſible, compare your ſituation with that of orphans, who are often friendleſs and neglected. You, who have been nouriſhed at your Mother's Breaſt, and been brought up under the protecting hand of a Father, ought to think of the many anxieties which they have felt, in raiſing you from a ſtate of infancy, and preſerving you from the dangers incident to this early ſtage of life; which is next ſucceeded by the cares, as well as the expence of education. The proper return you can make for this laſt inſtance of parental love is, by uſing your endeavours to employ thoſe means of inſtruction, with which they have provided you, in order to render you qualified for domeſtic and ſocial life.

Were you convinced, how much pleaſure they would receive, on ſeeing your improvement, you would not deny them this gratification. If, after all their tender ſolicitude, in bringing you up from a ſtate of helpleſs childhood to years of maturity, they ſhould ſee, in your behaviour, a want of gentleneſs and modeſty; and, inſtead of thoſe Virtues and Graces which adorn the female mind, they ſhould perceive, that you were prone to idleneſs and diſſipation;

ſipation; and that Vanity, which often leads to criminal pleaſures, was your ruling paſſion; it muſt not only be a diſappointment of their fond hopes, but contribute alſo to embitter the remainder of their days. If ſuch a daughter could be truly ſenſible of the inquietude, which her miſconduct had occaſioned to her Parents, ſhe would, at leaſt, feel ſome remorſe, for having been the cauſe of unhappineſs, where ſhe might have communicated the greateſt delight.

You ſee, then, my young Audience, how much this part of domeſtic felicity depends upon your own conduct; and how much it is in your power to alleviate the infirmities of old age, or bring down the hoary hairs with ſorrow to the grave! Yet ſuch has been the influence of Daughters, on one ſide, and ſo great the force of Parental love, on the other, that ſome Parents have entailed on themſelves poverty and diſgrace, in order to ſupport the extravagant and expenſive pleaſures of their children. Here, then, is added a moral, and, I may ſay, a political evil, to family misfortune and unhappineſs. Conſidered therefore, in this relative connexion as daughters, it muſt be evidently apparent, that you ſhould be impreſſed with a proper reverence and eſteem for thoſe, to whom you are allied, by the neareſt ties of conſanguinity; and that you ſhould acquire

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all thoſe accompliſhments, and be poſſeſſed of all that kindneſs, which will render your behaviour dutiful and affectionate, and your ſociety pleaſing and agreeable. To thoſe, whoſe minds are unimproved; which are vitiated alſo by falſe notions of pleaſure, the converſation of the aged and judicious may be thought inſipid; or, at leaſt, their prudential maxims will be but little reliſhed. They will ſeek, perhaps, for gayer company; and will aſſociate with Perſons of the ſame frivolous tempers as themſelves. But to ſuch, their own homes, whether a Parent be there or not, will have but few charms; becauſe they have neither a taſte nor inclination for any thing that is ſerious.

You cannot prove the ſincerity of your affection for your Parents more forcibly, than by aſſiſting them in their diſtreſs, whether it ariſe from Poverty, from ſickneſs of Body, or from weakneſs of Mind. According to your power and ability, you ſhould ſuccour them. By ſo doing you will repay the favours which you have received at their hands. It will be but an act of juſtice to comfort them in the imbecility of old age, who have ſupported you in the weakneſs of infancy—to ſuſtain them, if they ſhould be in need, who have ſuſtained you.

Our Saviour accuſed the Phariſees of the want of filial affection, becauſe they thought themſelves exonerated from the duty of aſſiſt-

ing their Father or their Mother, provided they made an offering to the Temple for ſacred purpoſes. They would have acted more piouſly, had they appropriated this gift to the maintenance of their Parents, if they required relief.

How loſt to humanity, as well as a ſenſe of duty, muſt thoſe children be, who, whilſt they are rioting in ſuperfluities, ſuffer, perhaps, an aged Parent to pine in want! How atrocious muſt be their Pride, who are aſhamed of the Poverty of thoſe who gave them birth? Having arrived to wealth or honour, they think themſelves demeaned, ſhould the World be acquainted with the obſcurity of their origin.

But granting that your Parents ſhould not be poor, yet tenderneſs and affection are particularly due to them, in their declining age. It is then, that your aſſiduities will be the moſt pleaſing.

Though the duty of loving and honouring Parents, is equally binding both on Sons and Daughters, yet a neglect of it, by the laſt, is conſidered as the moſt culpable; becauſe it is often their lot to remain longer than the firſt, under the domeſtic roof; and, becauſe, from the tenderneſs of their nature, a greater degree of kindneſs is expected. They are, likewiſe, in a more particular manner, the companions of the Mother; with whom, therefore, they ſhould

preſerve

preſerve a ſort of familiar and friendly intercourſe.

Nature, Reaſon, the Laws and Cuſtoms of Nations, all conſpire to eſtabliſh the duty of filial obedience. God himſelf has commanded it. This injunction forms part of the Decalogue or Ten Commandments; which were written on two Tables; the one containing Duties, that have a more particular relation to the Deity; the other, ſuch as have reſpect to the dealings of Men with each other; where the precept of honouring Parents is the firſt in rank; to which alſo a promiſe is annexed, importing, that length of days will be the reward of thoſe, who keep this commandment.

The manner in which you ſhould honour your Parents is briefly this. Their age and maturer judgment intitle them to your deference and ſubmiſſion. Their counſels are to be regarded; and a proper degree of reſpect is due to their opinions. Or ſhould it ſo happen, that your knowledge is, in ſome points, more extenſive than theirs, through the advantage of a better education, this is ſo far from giving you a right to be aſſuming, or rudely to contradict them, that it is an additional motive for a courteous behaviour; becauſe it is to them you are indebted for your intellectual improvements.—It will be in your power to oblige them by aſſiduity and attention, which, though

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in ſmall concerns, will not loſe their effect. You ſhould diſcover an alacrity to pleaſe them, and a willingneſs to contribute to their eaſe. If they have any infirmities (as who is there without?) you would be highly criminal to expoſe them.

The happineſs of Parents is ſo much involved in their children's, that there is little fear of their commanding them to do what is unlawful; in ſuch a caſe their authority is not compulſive. Inſtances of this kind ſeldom occur: But the hiſtory of domeſtic life furniſhes many examples of diſobedience to commands that are proper and expedient. Such diſobedience is, however, ſinful, and is threatened with puniſhment. *The eye, which mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pluck it out, and the young Eagles ſhall eat it*; that is, as this bold figurative expreſſion implies, temporal calamities will aſſuredly befal them. Common obſervation confirms the truth of this. Undutiful children ſeldom proſper in the world; or become reſpectable Members of Society.

Some may ſuppoſe, that when they are arrived to a ſtate of manhood, they are releaſed from the filial duty. Parental authority is probably relaxed; but ſtill, reverence, on the part of the child, is due in every ſtage of life. And though there may have been a few inſtan-

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ces of unkind Parents, yet, in general, their advice is ſalutary, and intended only for the benefit of thoſe, whoſe welfare they have much at heart; for whom they have ſuffered numberleſs inconveniences; and for whoſe ſake, they have denied themſelves many recreations. Who, then, can ſuſpect, that their commands are not dictated by love and kindneſs? The counſel of others may be ſuſpected, but confidence is certainly due to that of Parents. They have, likewiſe, the advantage of experience; ſo that, if their injunctions ſhould appear unpleaſant, yet you ſhould obſerve them, from a conſideration that your good is the object. If they oppoſe your inclinations, it is becauſe they perceive that, if they were complied with, you would be prejudiced thereby.

Your Sex, in particular, ſtand more in need of Parental protection. You are more expoſed to danger by mixing in Society. The cautions of a Mother will, therefore, be uſeful; and the defence of a Father highly neceſſary. It is their duty to ſupport your honour. It is yours, to follow their advice; leſt juvenile levity and inconſiderateneſs ſhould draw you into thoſe ſnares, which are often laid for female beauty and innocence.

The next point of view, in which I ſhall conſider you, as Daughters, is that, when you begin

begin to enter into ſocial life; or to mix, as it were, with the world, after you are exonerated from thoſe reſtraints, which you muſt neceſſarily ſubmit to, whilſt under the care of thoſe, who have the ſuperintendency of your Education.

Hitherto we will ſuppoſe, that you have been taught to *think*. It is now that you are to begin to *act*; and in proportion as your thoughts are juſt and pure, your actions will be blameleſs. You will be under the impulſe of affections, either judiciouſly regulated, or immoderately indulged. The objects of your Taſte will be thoſe, on which you have been principally exerciſed. The ſentiments you have imbibed, and the opinions you have formed will now influence your conduct. The warm emotions of your heart, whether they be thoſe of Love or Friendſhip, will lead you to form rational or improper connexions, on which your future happineſs will ſo much depend, that you cannot, in this part of your conduct, act with too much precaution.

Unleſs you are firmly perſuaded, that the Beauties of the Mind are preferable to thoſe of the Perſon, it will be your chief ſtudy, to decorate the one with the tinſel of Dreſs; and to neglect the other, by rejecting all thoſe means, which might contribute to its embelliſhment.

This diſpoſition will ſoon bias your judgments. You will be fond of every thing vain and

and ſuperficial. Having entertained an opinion, that Beauty and Dreſs are objects of the utmoſt conſequence, you will arrogate to yourſelves much merit, from circumſtances, which can by no means intitle you to any; the one being the gift of nature, the other the work of art. You may, nevertheleſs, wiſh for and expect admiration. You may probably receive it; but it will be the offering of adulation, not of ſincerity. Your Vanity being thus flattered, you will be more expoſed to the ſpecious addreſſes of unworthy Men. Through the want of ſkill and diſcernment; reſolved alſo to purſue your own will, and deſpiſe the reaſonable advice of your Friends, you may be diſpoſed to make an improper and an imprudent choice. In a ſituation of this kind, how neceſſary is Parental counſel! yet how frequently is it rejected! Thoſe Parents act with great prudence, as well as affection, who will not impoſe a Union, that is repugnant to inclination: But thoſe Daughters behave very unwiſely as well as undutifully, who, in ſo momentous a concern, will not confide in the opinions and advice of their Parents; who have more experience, and a greater knowledge of the World than themſelves.

In this ſhort ſketch, I have conſidered you, as expoſed, unleſs great circumſpection be uſed, to the ungenerous deſigns of Men, without honour, and without principle. Your influence, at this

this period of life, may, on the other hand, be injurious to the younger part of the other Sex, by enticing them from thoſe purſuits, which might be profitable to their country, and glorious to themſelves. It is in the power of the female Sex to inſpire young Men with maxims of Honour, Virtue, and even Patriotiſm; or to corrupt their manners by effeminate pleaſures.

The celebrated Monteſquieu, ſpeaking of the influence of the female Sex on public manners, ſays, that the ſafety of a ſtate depends upon the virtues of the Women. Hence it is, that the ſage Legiſlators of Republics have required of them a ſedateneſs of behaviour; and have endeavoured to correct that falſe taſte, which inſpires them with a value for trifles, and which debaſes things of conſequence. The ſame Author obſerves, that Greece owed much of its wiſe Policy to the chaſtity and œconomical virtues of its Women.

But the importance of your Sex in Society riſes ſtill higher, when you are conſidered in the married ſtate, as acting in the two-fold character of Wives and Mothers. I ſhall offer a few thoughts on this in my two ſucceeding Lectures; and ſhall conclude the preſent with recommending to you the neceſſary duties of reſpect and docility, not only to your Parents, but to all under whoſe care you are placed. One deſign of Education is to inſtil into your

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Minds principles of obedience; becauſe, when you go abroad into the World, you will perceive, that every Community, whether political or ſocial, is ſubject to certain laws for its quiet and ſecurity. You will be diſappointed, if you expect that your will is to predominate. The harmony of families will ſoon be deſtroyed without ſubordination. Neither will the Heads of them be long reſpected, if they ſuffer their lawful commands to be diſobeyed. It is, therefore, for the common benefit of Parents and Children, that the laſt ſhould be trained to habits of obedience.

LECTURE VI.

O happy they! the happieſt of their Kind!
Whom gentle Stars unite, and in one Fate
Their Hearts, their Fortunes, and their Beings blend.
THOMSON.

In my laſt Lecture, I conſidered your relative connexion as daughters; more particularly, at that period of life, when you begin to form ſocial attachments; and to mix in the company of young Perſons of both ſexes. In ſelecting your Acquaintances, or in forming your friendſhips, the character and moral conduct of thoſe with whom you ſhould thus aſſociate, or be united, ſhould be eſpecially attended to. It is at this period alſo, that you are liable to the attentions and civilities of young men. Love and Marriage are very ſerious objects; and as they, in general, too ſoon employ the thoughts of your Sex, it may be neceſſary to caution you againſt the ill conſequences, of fixing your affections haſtily; or of encouraging the viſits or addreſſes of any Man, till you are

are well acquainted with his temper, principles and habits; becauſe no married ſtate can be happy, which is not founded on virtue. The duties, alſo, of that condition of life are ſo important, that it will be uſeful to point them out; in order to convince you, that it ſhould not be raſhly entered into; and that you ſhould qualify yourſelves for the proper diſcharge of them.—Firſt, then, we will conſider their importance, as they reſpect the character of Wives.

The ſtate of Wedlock has been compared to that of Friendſhip: Therefore, all thoſe virtues and diſpoſitions; all that diſintereſted affection, and harmony of ſouls, if I may ſo expreſs myſelf, which are neceſſary to the preſervation of the one, are equally conducive to the happineſs of the other. And, on the contrary, all thoſe Jealouſies, Caprices and Contradictions, which contribute to diſſolve Friendſhip, may lend their aid to extinguiſh that reciprocal eſteem and regard, which are the ſupport of the connubial connexion. It is the part of Friends, to be faithful and ſincere; and to contribute, as much as poſſible, to each other's eaſe and contentment, as well in proſperity as adverſity. Such muſt be the conduct of the wedded Pair; otherwiſe it will be a union of hands, but not of hearts. If the attachment

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were firſt formed, from ſome agreeable Qualities diſcovered in each, they muſt not be ſuffered to loſe their influence; and the ſame aſſiduity ſhould be uſed to preſerve an affection, as there was to gain it.

It is the province of the Male Sex, to encounter with the cares and perplexities, which are incident to their reſpective conditions, occupations and profeſſions in life. It is the duty of the Female Sex, to ſooth thoſe anxieties, and render the burden lighter. Troubles are leſſened by being divided; and Men are enabled to ſupport them better, through the help and aſſiſtance of a kind and friendly Partner, who ſympathizes in their diſtreſs, and adminiſters conſolation. The ſenſibility of the female mind is well adapted to this tender office. How ingratiating muſt be ſuch behaviour! And how muſt it rivet the affections of him, who is the object of this concern!

When a matrimonial union has been formed, without previous circumſpection, repentance comes too late. It would be impolitic in the fair Complainant, to expoſe thoſe defects to which ſhe had been blind before. Her ſituation now calls forth all her influence and good ſenſe, to render it tolerable. And who can tell, how far the united force of female Virtue and Diſcretion may improve it, by gradual

dual progreſſion, from mediocrity to happineſs? The agreeable accompliſhments and amiable manners of a prudent Wife, ſeldom fail of the deſired effect; unleſs the huſband, whoſe reformation is the object in view, ſhould, by a ſtupidity of underſtanding, be too inſenſible to their charms; or, by vicious habits, be too depraved for amendment.

A Woman of this character, if connected with a Man of taſte and ſenſibility, would doubtleſs render the conjugal ſtate the moſt deſirable of any. Her company and converſation would have attractions ſufficient to endear him to his own home; ſo that occaſional amuſements abroad would be conſidered, not ſo much pleaſures in themſelves, as contributing, by a kind of contraſt, to give a keener reliſh to domeſtic retirement.

On the other hand, what may be the effects of a contrary behaviour? Real affection may be converted into hatred. Mutual recriminations would render ſuch a family a ſcene of diſcord and contention. When happineſs cannot be found at home, it will be ſought for abroad; though under ſuch circumſtances the reſearch would be fruitleſs; becauſe the unhappy ſufferer carries in his own breaſt thoſe feelings, which have been deeply wounded by the inſenſible and imprudent conduct of her, whom

whom he had choſen for his Friend and Partner through life.

In the preſent age, when the rights of Individuals in Society, and the relative domeſtic duties are better underſtood, than they were in paſt times, the ſituation of Women, in the rank of Wives, is held in much higher eſteem. In former Periods, as well amongſt civilized as barbarous nations, they were conſidered more as the Servants, than as the Miſtreſſes of the Houſe—as deſigned for menial employments, than as the companions of their huſbands. This change of opinion, ſo conſonant both to reaſon and urbanity, having thus taken place; the Ladies of this Kingdom enjoying, beſides, more freedom, than what is allowed to thoſe of ſome countries; how incumbent is it on your ſex, to cheriſh the liberal ſentiments now entertained in your favour; and prove, by a ſuitable conduct, in that character we are now conſidering, how much you are deſerving of them! To ſupport the equality of domeſtic friendſhip, a feeling heart, and an intelligent mind are requiſite endowments.

The Wife is alſo to ſhare in the fortune as well as the affections of her huſband. She is, therefore, to contribute her part towards the improvement of the former, by her diſcreet management in the affairs of the houſe; and ſhe

is to preſerve the latter, by her agreeable manners. Though there ought to be a reciprocal interchange of kindneſs, civility and reſpect, yet St. Paul has made ſome diſcrimination betwixt the reſpective duties of each. He has cautioned the Huſband againſt that fault, which he ſeems moſt likely to fall into—the want of tenderneſs and affection. *Huſbands*, ſays he, *love your Wives*—Wives, on the other hand, are exhorted not to uſurp a tyrannical authority; nor be too fond of rambling abroad. *Let Women*, he adds, *be diſcreet, chaſte, keepers at home, good and obedient*; a meek and quiet ſpirit being, as he alſo obſerves, the proper ornament of the female Sex.

This apoſtolic Writer recommends, likewiſe, to Wives, *a chaſte converſation, coupled with fear.* The firſt part of this exhortation, relates to the purity of their thoughts, and to the modeſty of their behaviour. Such a conduct muſt inſpire their huſbands with confidence, and with the moſt refined affection: Neither will any occaſion be given to others, to cenſure the freedom of their manners. It is a falſe notion, which ſome Ladies have adopted, that when they have once entered into a ſtate of Wedlock, they are free from thoſe reſtraints of decorum, which were before

before obſerved, in order to ſecure an unſullied fame.

The laſt part of this exhortation, *coupled with fear*, implies, that the dread of offending him, to whom all ſecrets are known, is the beſt means of preſerving purity of heart; and that the apprehenſion of ſhame or ill report is another ſecurity for a chaſte converſation and prudent behaviour. *To avoid the appearance of evil* is as expedient as to avoid the *evil itſelf;* becauſe a levity of manners, though the mind be perfectly innocent, will often create jealouſies and diſtruſts; and the Huſband feels himſelf diſgraced, even by the breath of rumour, where the reputation of his Wife is concerned.

Married Ladies ſhould be particularly attentive, by their exemplary conduct, to render the nuptial ſtate, honourable and of good repute; that ſo, the younger part of their Sex, might be thereby induced to qualify themſelves for a condition of life, ſo reſpectable in itſelf, and ſo uſeful to the community; and the juvenile part of the other Sex, might have no reaſon to think unfavourably of it.

Having proper ideas of its importance, young Women will not make engagements of this kind precipitately and unadviſedly. They will neither be compelled by Paſſion nor prompted by Intereſt. Not any diſſimulation

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ſhould be practiſed, in order to gain an affection, which no ſtudied arts can preſerve, when once it is diſcovered, as it ſhortly muſt be, that the real diſpoſition has been diſguiſed. Thoſe, who have been duped by the artifices of inſincerity, will ſoon be diſguſted with the deceiver; who will be unable to keep a conqueſt, ſo inglorioufly obtained. What appeared before as charms will now be conſidered as blemiſhes; and every good qualification will loſe its value and influence.

If, then, Sincerity be ſo requiſite to the happineſs of the married ſtate, you ought to begin betimes, to practiſe this Chriſtian, this uſeful Virtue; that, in conſequence thereof, all your actions may be guided by it; particularly thoſe, on which your future felicity ſo much depends. If you would procure a permanent eſteem, you muſt adorn yourſelves with thoſe accompliſhments of mind, and acquire thoſe happy diſpoſitions, which are attractive and durable. Beauty will fade, and Dreſs may loſe its power of pleaſing; but a ſenſible and cheerful converſation, a meek and quiet ſpirit, tenderneſs, good-nature and affability, are thoſe agreeable Qualities, which no change of Time or Circumſtances can obliterate; but which will be, on the contrary, *ever charming, ever new.*

An obſtinate temper, on the male ſide, may be corrected by patience, on the female; a

paſſionate one, by mildneſs. The inconſtant may be reclaimed by a thouſand nameleſs civilities, which it is in the power of your Sex to practiſe. But if perverſeneſs be oppoſed to obſtinacy; wrath to anger; and upbraidings to infidelity: If, likewiſe there ſhould be reproach, inſtead of forbearance; and ſullenneſs and indifference inſtead of good humour and kindneſs, there can be no hopes of effecting a change either in the habits or diſpoſition of the offender; but he may proceed to greater exceſſes and behave with the moſt mortifying contempt; whereas all theſe, at firſt, by prudent management and condeſcenſion, might have been prevented, and domeſtic cordiality eſtabliſhed. Though it is the duty of both ſexes, to be as indulgent as poſſible to the failings of each other, and to avoid recrimination, yet the exerciſe of this diſcretion may be required, perhaps, more frequently of the female; becauſe the houſe is their proper department; the peace and harmony of which, it ſhould be their particular ſtudy to promote.

Œconomy is alſo a very requiſite Virtue in married Women. I call it a Virtue, becauſe, as Extravagance, or profuſion in expence, has been branded by the name of Vice, an oppoſite conduct ſurely deſerves ſo honourable an appellation. We are too apt to be deceived by appearance. A Man who ſpends his Money laviſhly, is often praiſed for being *generous*;

ous: But what is the conſequence of this generoſity? He ruins himſelf and diſtreſſes others. A Wife, who acts upon this principle, may involve herſelf, her huſband and her children, in one common deſtruction.—But in the practice of Œconomy, there requires ſome ſkill leſt it degenerate into a mean parſimony. There is a certain medium to be obſerved; that which avoids the two extremes, profuſion and avarice. A married Woman may expoſe her huſband to ridicule, or embarraſs his circumſtances, by conducting her expences on either of theſe ſcales. If ſhe would ſupport his credit, ſhe will not deſire coſtly and uſeleſs ornaments; ſuch, at leaſt, as are incompatible with his income; neither will ſhe indulge a taſte for pleaſure or diſſipation. If ſhe regard his eaſe and comfort, ſhe will not be too niggardly in providing the neceſſary accommodations of life. The Female, therefore, who would act her part in this province, with judgment and propriety, muſt be thoughtful and attentive. A careleſs and giddy behaviour is totally inconſiſtent with the ſerious duties expected from her in the married ſtate. All theſe particulars tend to confirm, what I have before remarked, that this change of condition is not to be made raſhly and inconſiderately; nor without a due recollection of thoſe virtues, which are expedient to ſupport it with dignity

to herſelf, and ſatisfaction to him, with whom ſhe is connected.

Thus far the beneficial or unfortunate influence of Women in the married ſtate, as far as it reſpects domeſtic life. I might ſelect from Hiſtory many inſtances of its political conſequences; but as this would be the means of extending the preſent Lecture to too great a length, I ſhall but juſt advert to the ſubject.

That I might avoid every imputation of partiality, I muſt firſt obſerve, that whilſt ſome Men have been ſquandering their fortunes on extravagant pleaſures abroad, their Wives have been performing the part of prudent Œconomiſts at home. The reverſe of this deſcription has been alſo verified. The fond Huſband has been tempted to launch into expences, which he could not afford, through the perſuaſion of her, whoſe requeſts he had not fortitude enough to refuſe. This has been often an inducement to betray both public and private truſt.

Such has been the influence of Women on their huſbands, that it has frequently rouſed them from inglorious eaſe, and inſpired them with reſolutions of honour and bravery in defence of their country. The Spartan Ladies lamented more if their huſbands brought ſhame on their houſe, by flying from their enemy, than if they had died honourably in the field.

On

On the other hand, ſome Men have ſo far yielded to the allurements of their Wives, as to withdraw from their country's ſervice, though honour called them; and have even ſacrificed its intereſts to gratify their reſentments, ambition or avarice.

This obſervation proceeds not from ſpleen or invective. General cenſures on the female ſex, are marks of prejudice. It denotes ſincerity, even in an Advocate, to point out the defects he would wiſh to ſee removed, that the ſubject of his panegyric, might be rendered as faultleſs as poſſible. Both Sexes are equally liable to the frailties of human nature. The paſſions operate on each; but as there are ſome Virtues and Vices, which may be ſtrictly called male or female, it is, therefore, the duty of the Moraliſt to deſcribe them. My remarks are intended to ſhow the influence of your ſex; which, if properly applied, might be of public as well as private benefit; but, if wrong directed, might prove fatal both to individuals, and to the community. This proves your importance in Society; and the neceſſity of your having thoſe Sentiments inſtilled into your minds; and of your being inſtructed in thoſe duties, which not only contribute to domeſtic happineſs, but alſo to the intereſts of the commonwealth.

Your next period of life may be called the ſocial one; whether we conſider you as Companions,

panions, as Friends, or as Wives. To ſupport either of theſe characters with dignity and reſpect, virtue, good ſenſe, and complacency of temper are neceſſary. An attachment haſtily formed, or founded only on perſonal charms, is ſeldom laſting. Permanent eſteem has ſomething more ſolid for its baſis; which evidently proves, that Women ſhould acquire, at leaſt, a moderate degree of literary information; however it has been neglected by ſome, and derided by others; who have exploded its neceſſity from having conceived too humiliating an opinion of the female ſex; as if they were deſigned only for domeſtic Drudges. Without ſome portion of knowledge, how incompetent would you be to ſupport the ſpirit of rational converſation; or contribute your part to the common fund of ſocial amuſement! But, in domeſtic life, this apathy is moſt to be apprehended. It is here, that the fervour of friendſhip and affection muſt be preſerved, by thoſe agreeable arts of pleaſing, which can only be derived from a feeling heart and improved underſtanding. Theſe alone can diſpel the gloom of retirement, and create a fondneſs for ſuch ſcenes, as are either rural, or removed from the noiſe and buſtle of a crowd.

Would you, then, my young Audience, prepare yourſelves for that ſtate of life, which I have now deſcribed, cultivate thoſe

faculties,

faculties, which will qualify you for rational ſociety: Improve thoſe diſpoſitions which will render your manners agreeable; and carefully correct every ill propenſity. It is, at your preſent age, that your character will, in ſome meaſure, be formed. If you now diſcover an ungentleneſs of temper; an impatience under controul; a diſreſpectful behaviour to your ſuperiors; or a want of proper ſubmiſſion to thoſe, who have a right to expect it, theſe diſpoſitions, if not conquered in due time, will be the means of diſturbing all domeſtic enjoyment, and be the ſources of perpetual ſtrife. If, in theſe your juvenile years, you too much indulge a volatile inclination, and a diſtaſte to every thing that requires thought or reflection, the ſame inattention and unſteadineſs will follow you, in the moſt important ſituations of life; and may be productive of indiſcretions fatal to your peace. For whatever attachment ſhould take place; let it be with either ſex, or let the object of your choice be ever ſo deſerving; your miſtakes in conduct, ariſing from the prevalence of ſuch a temper, will ſoon eſtrange all affection. For can you expect, that others will contribute to your happineſs, when you, inſtead of cultivating the ſocial virtues, make your company and converſation diſguſting and unpleaſant?

LECTURE VII.*

——————A Mother well inform'd
Entails a Bleſſing on her infant Charge
Better than Riches.——————

VILLAGE CURATE.

HAVING already conſidered the importance of your Sex in Society, in the unmarried ſtate, as *Daughters*, and in the married ſtate, as *Wives*, I ſhall now proceed to make ſome obſervations on the female character, in the rank of *Mothers*.

To maternal care and inſtruction, we are indebted for our firſt improvements. Bodily health and mental vigour, in future life, often proceed from the judicious management of infancy and childhood. The ſeeds of virtue or vice are then ſown. The temper is then formed; and habits take root. The child may be ſpoiled by neglect or indulgence; but a prudent and diſcerning Mother may have the ſatisfaction of beholding *her Sons grow up as the young Plants; and her Daughters beautiful as the poliſhed Corners of the Temple.*

* The Author has extracted a few of the Reflections contained in this Lecture, from an Eſſay on Maternal Affection, which he publiſhed in the Ladies Kentiſh Pocket Book, for the Year 1778.

The

The Nurſery is the peculiar department of the female ſex. There they ought to govern. Now Government of whatever kind, whether political or domeſtic, is an art, which muſt be underſtood, before thoſe, who are to exerciſe it, can be qualified to diſcharge its duties. This part, therefore, which falls within the province of the Women, requires from them ſome knowledge and much application. And, indeed, the two modes of Government, I have juſt mentioned, are more cloſely connected than may at firſt ſight appear: For it is by Education, that Mankind become uſeful Members of the ſtate; ſo that political Government may be ſaid to derive its ſtrength from the nurſery; if it be allowed that the Virtues of the People contribute to its ſtability. But if Children be corrupted in their early years, their principles and examples, as they grow up, may tend to a greater depravity of public manners. It is from Women, then, we receive the rudiments of Education; or thoſe firſt impreſſions, which may influence our future conduct. This tuition extends to both ſexes; to Boys, in the younger part of life; and to Girls, to a much later period.

The domeſtic ſituation of your Sex enables you to perform this office of inſtruction. Fathers are often employed abroad; or their buſineſs may require ſo much of their time and attention, as to afford them but little leiſure to ſuperintend the Education of their children. The firſt part

of it, therefore, naturally falls to the lot of the Mother: And it is certainly one of the moſt pleaſing and agreeable of her domeſtic employments; as whatever labour may attend the execution of this taſk, ſhe finds ſufficient recompenſe, in the fond and innocent endearments of her offspring: who, by the care beſtowed upon them, in training them to Virtue, and inſtilling into their young Minds, the fundamental principles of knowledge, will be rendered more worthy objects of maternal affection. "However ſtrong," ſays the Author of the Beauties of Hiſtory, "we may ſuppoſe the fondneſs of a "Father for his Children, yet they will find "more lively marks of tenderneſs in the boſom "of a Mother. There are no ties in nature to "compare with thoſe, which unite an affectionate Mother to her Children, when they repay "her tenderneſs with obedience and love."

The Ladies cannot be ſeen in a more reſpectable light, than when they are employed in the offices of domeſtic life. The humble avocations of the Nurſery are not below their care, but rather add a luſtre to their character. The love of Mothers for their Progeny has been always a ſubject of commendation; and, indeed, it is a Paſſion ſo interwoven in their natures, that it is next to an impoſſibility to reſiſt it's impulſe. For ſuch is it's influence, that it gives, as it were, a new turn to their affections, by removing their uſual timidity; and inſpiring them with

with a greater degree of courage. Thoſe ſervices, which, upon other occaſions, would have been thought inſupportable, have no longer the appearance of difficulty and fatigue. In ſickneſs they have watched over them with a tender concern; and have even injured their own health, to preſerve that of their children.

" Delightful taſk! to rear the tender thought,
" To teach the young idea how to ſhoot,
" To pour the freſh inſtruction o'er the mind,
" To breathe th' enlivening ſpirit, and to fix
" The generous purpoſe in the glowing breaſt."

There is no employment more honourable, and, at the ſame time, more important than that of inſtructing the riſing generation—the future hopes of the Community—whoſe earlieſt life is committed to the Mother's care. This taſk has Providence aſſigned her: But in the preſent age of faſhion and refinement, where duty is often ſacrificed to pride and indolence, how much is that maternal office neglected! This proves the neceſſity of your being early trained to domeſtic habits; leſt a taſte for diſſipation ſhould leſſen the force of Parental love; whoſe operation, in it's full extent, is productive of the moſt pleaſing ſenſibilities.

If, then, maternal affection vibrate ſo powerfully in the human breaſt, the Mother, who can diveſt herſelf of it, muſt be influenced by ſome ſtronger paſſion. The love of Mothers for their Children is almoſt unextinguiſhable: And for

wiſe

wiſe reaſons has Providence made this inclination ſo predominant. Innumerable are the cares, anxieties, and diſquietudes, which await the Mother, who is engaged in the taſk of bringing up children. There is no creature at his birth, ſo helpleſs as Man, or who ſtands more in need of maternal tenderneſs. Mothers might be weary of the painful office, and neglect their offspring, did not the pleaſure ariſing from this natural affection, alleviate all it's fatigues, and render the employment delightful. But can a Paſſion ſo firmly rooted in the human breaſt be eradicated? That it can is evident from a Practice, which prevailed amongſt the Greeks, who, though a civilized and polite People, did not ſcruple to expoſe their children, if, for private reaſons, they did not chuſe to incur the expence of rearing them. Neither was this horrid cuſtom reſtrained by the laws of their country.

But thoſe, who can ſmother this natural affection, muſt firſt experience, in their own minds, a painful ſtruggle betwixt love and duty, on the one hand, and ſome odious Paſſion, on the other. For were this propenſity leſs powerful than it is, yet the helpleſs Infant might, in ſome meaſure, plead it's own cauſe, and engage our feelings in it's behalf. Infantine ſimplicity, and ſmiling innocence, have ſuch irreſiſtible charms, that we are inſenſibly drawn within the ſphere of their attraction: They invite our protection.

tection and kindneſs: for not only Parents have been thus riveted and attached; but even Strangers have been ſuſceptible of their influence; and the children of adoption have experienced all the fondneſs of parental kindneſs.

It is the province of the Mother, to obſerve the mental faculties, as they open and expand; to watch the different inclinations and tempers of her children, and, by diſcreet management, to direct them aright. It requires ſome diſcernment to diſcover their natural capacities and diſpoſitions; and no leſs ſkill, to aſſiſt and correct them. A due proportion of good ſenſe is alſo requiſite to furniſh their underſtandings, now curious and inquiſitive, with proper and uſeful ideas. Without ſuch aſſiſtance, their intellectual Powers would enlarge themſelves but ſlowly; and their exertions would be but feeble: For as all attainments are gradually acquired, the mind ſhould not be ſuffered to remain in a ſtate of inactivity; but ſhould proceed, ſtep by ſtep, from one degree of improvement to another.

There requires judgment in determining, when to reprove, and when to commend; the one or the other being frequently the effect of caprice or ignorance. Great care ſhould likewiſe be taken, leſt Children contract bad habits in the early part of life; becauſe of the difficulty of conquering them afterwards. And as the firſt impreſſions

impreſſions are generally laſting, too much precaution cannot be uſed, that they have no improper or immoral tendency; nor are of ſuch a nature, as may prepoſſeſs them with falſe and ſuperſtitious notions; whence proceed many miſtakes of conduct; and alſo thoſe groundleſs fears and apprehenſions, which ſo much contribute to the unhappineſs of life.

Mothers ſhould be particularly careful in bringing up their Daughters to habits of obedience; becauſe, if they have not been accuſtomed to ſubmiſſion, they will hereafter attempt to aſſume a ſuperiority or dominion, where it will of right be diſputed. They will be unable to bear the croſs accidents of life with reſignation; and every oppoſition they meet with, will produce repinings and complaints. But when the female Sex, as Girls, have been taught to obey, they will know, as Women, how to command. Their government will not be maintained by Power, but by influence; by the mild arts of perſuaſion, and by ſuavity of behaviour. Mothers are too apt to indulge their daughters in all their capricious whims and fancies, particularly thoſe, which reſpect dreſs and faſhion; the conſequence of which is, that, as they grow up, and when in a ſituation of life, where Prudence and diſcretion are neceſſary, they are often proud, extravagant and fantaſtical; are full of wants, and are fretful when diſappointed. Having been uſed

uſed to contradict, inſtead of receiving contradiction, which muſt frequently be requiſite, as children are fond of rule and ſelf-indulgence, they will carry this propenſity with them into domeſtic and ſocial life; by which means the Peace of Families, and the harmony of converſation will be diſturbed. To prevent ſuch a deformity of behaviour, a proper degree of maternal authority muſt be exerted; and that in a uniform, conſiſtent manner; not by violence, at one time, and without effect, at another. A total relaxation of it is a mark of great weakneſs; or rather, of fooliſh fondneſs, which ſpoils the child, and ſubjects the Mother to the vexations of its perverſe humours.

Children ſhould alſo be trained to diligence and activity; which will invigorate the mind, and add ſtrength to the body. The pallid countenances, which the preſent race of Girls ſo generally exhibit, are marks of great debility, ariſing, without doubt, from the want of that wholeſome exerciſe, which was formerly more in uſe, and which the faſhionable manners of the times have ſuperſeded for a life more ſedentary and unprofitable. They are permitted to ſpend too much of their time in reading thoſe pernicious manuals of love and nonſenſe, called Novels. Cards are very early put into their hands; and they are too ſoon introduced to thoſe places of amuſement diſtinguiſhed for late hours.

hours. In conſequence of this mode of life, domeſtic employment is conſidered by them as an indignity; and they acquire habits of idleneſs and diſſipation. Their minds are enfeebled, and their tempers are capricious. When they arrive to years of maturity, their converſation, inſtead of being ſedate, will be trifling and flippant; and they will be pleaſed with every *tale of nothing* that may be told them, from the moſt ſuperficial part of either ſex.

If Mothers have any prejudices or any reſentments, they are too apt to diſcover them before their children; and even to ſpeak cenſoriouſly of others, in their preſence. This is a fatal practice, and ought to be carefully avoided by all thoſe, who have any concern in the management or inſtruction of young Perſons; who, if accuſtomed to hear this language, will imbibe the diſlike or averſions of their Parents or Tutors; and be induced to have an ill opinion of others, without any rational foundation. Enmities will happen; and Friendſhips be diſſolved in the progreſs of our ſocial warfare; but let not children, when they arrive to the ſtage of manhood, enter into the World with groundleſs and unfavourable prepoſſeſſions.

I have thus made a few obſervations on the duty of Mothers. You cannot but be ſenſible of its importance; and are therefore prepared for the inference I ſhall draw from the preceding remarks;

remarks; which is this—That thoſe daughters, who expect hereafter to be happy Mothers, ſhould, in the firſt capacity, communicate that pleaſure, which they hope to receive in the laſt; and that as, in the Maternal character, it will be their duty to inſtruct their children, they ſhould omit no opportunity of being previouſly inſtructed themſelves. Mothers cannot give good Precepts to their offspring, unleſs their moral affections have been cultivated. Neither can they watch the dawnings of Genius, or *teach the young idea how to ſhoot*, if they are totally ignorant of the human mind. They cannot be qualified to reſtrain or animate the Paſſions, as the one or the other may ſeem neceſſary, if they know nothing of their ſymptoms or effects. In ſhort, if they have neglected the means of improvement, and have taken no pains to be informed, they will be incompetent to the taſk of managing the conduct and temper of children, at that early part of life when they are placed under their more immediate tuition.

But ſuppoſing them to be equal to this important office, with reſpect to knowledge, there will yet be wanting a ſufficient degree of fortitude to put in practice thoſe rules, and continue that diſcipline, which, they are fully perſuaded, are neceſſary to the training of their children, *in the way they ſhould go*. If they ſuffer their affection to over-rule their judgment, ſuch a relaxation

relaxation of Parental authority, together with its uſual conſequence, the humouring the follies and deſires of their children, will be as injurious as if they had been altogether unacquainted with any proper ſyſtem of Education; which they either neglect to adopt or fail to perſevere in, though its expediency has been proved.

The two extremes of ſeverity and indulgence ſhould be avoided, if Parents wiſh to be honoured and reſpected by their children. The former mode of treatment may, indeed, procure obedience; but it will not proceed from affection: And when they are once extricated from the diſagreeable reſtraints impoſed upon them, while under the Parental roof, they will retain an averſion to that authority, which they ſo much dreaded, and they will have but little reverence for thoſe who exerciſed it. With reſpect to themſelves, this reverſe of ſituation may be fatal. They will make an ill uſe of their preſent freedom; they will enjoy it without moderation; and will probably ruſh into the extremes of diſſipation.

But a rigid and unkind behaviour is ſo ſeldom ſhewn by Parents to their children, that a partial and miſguided fondneſs is much more to be apprehended. The effects of this are ſoon perceived. For when Children are unreaſonably indulged in all their wants, and their inclinations gratified without controul, they have no ſenſe of

duty

duty or obedience; but generally offend, by their rude and diſreſpectful manners. The favours they have received excite neither love nor gratitude; but, on the contrary, render them more unfit for the employments and civilities of active and ſocial life.

To avoid theſe two extremes, prudence and fortitude are qualities abſolutely neceſſary for diſcharging aright the maternal office. Knowledge will be wanted to direct the judgment in forming a right plan; and reſolution will be required to execute it with effect. It is to no purpoſe to adviſe children properly, unleſs care be taken, that that advice be followed. Good and wholeſome maxims will make but little impreſſion, unleſs they are enforced by ſome degree of authority. They will ſoon be diſregarded, if they are not received with reſpect. And they, who begin to deſpiſe ſalutary counſel, will ſoon proceed to the next ſtep—that of deſpiſing thoſe, who gave it.

But if this falſe kindneſs be ſuffered to operate at School, as well as at home; if Children be encouraged in a diſobedience to thoſe rules which are neceſſary for the purpoſe of conducting the buſineſs of education; if becauſe of their diſlike to Learning, their application is to be relaxed, and frequently interrupted by unſeaſonable amuſements; and if frivolous complaints are to be ſeriouſly attended to, ſuch an interference

terference is not only improper but muſt be extremely prejudicial. No improvement can or ought to be hoped for under ſuch circumſtances; and yet perhaps it is expected as much as from thoſe, who are docile and diligent.

To precept ſhould be added example. This proves the neceſſity of Mothers having ſuch a command over their own tempers, and conforming themſelves to ſuch habits of regular conduct, as, at no time, to afford their children an opportunity of remarking any of thoſe impropriеties in their own behaviour, which they had admoniſhed them to avoid.

A Mother, employed in the important buſineſs of improving the minds, and correcting the diſpoſitions of her children, is not only acting the part aſſigned her by nature; but is alſo performing a duty highly reſpectable as well as uſeful. She will be held in the ſame veneration as was Cornelia, the illuſtrious Mother of the Gracchi, who, after the death of her huſband, applied herſelf to the care of her family, with a wiſdom and prudence that gained her univerſal eſteem. Her two ſons, Tiberius and Caius, were inſtructed by her with ſo much ſkill, that though they were born with the moſt happy talents, yet it was judged, that they were more indebted to Education than nature.

LECTURE VIII.

"She looketh well to the Ways of her Houſhold."
SOLOMON.

THE reſpective employments of the Male and Female Sex being different, a different mode of education is conſequently required. For whatever equality there may be in the natural Powers of their minds, which I ſhall not conſider at preſent, yet the female Sex, from their ſituation in life, and from the duties correſponding with it, muſt evidently be inſtructed in a manner ſuitable to their deſtination, and to the taſks which they will have to perform. But if we obſerve the amuſements commonly adopted by Girls, we ſhall find, that they have a tendency to form them to domeſtic habits, and that they are humble imitations of houſehold tranſaction. Nature, therefore, points out the leading principle, which ſhould prevail in female education: And the more her intuitions are regarded, the more judicious will be the conduct of Inſtructors.

Reſpecting the duties of the female Sex, very oppoſite opinions have been entertained. Some have

have confined them to the mere drudgery of a Houſe: And others have required nothing more than thoſe accompliſhments which might render them agreeable. A female character, formed on either of theſe models, would be defective. The former Plan is illiberal; becauſe the two ſexes are deſigned for mutual happineſs; and for enjoying a reciprocation of ſentiments and affections; which can never be the caſe, if the one be ſo much degraded, as to act not like the friend, but the ſlave of the other. If domeſtic ſervitude be the general allotment of Women, they can no longer be conſidered as rational companions; or as qualified for the pleaſing endearments of Society. Such an opinion is confounding all female diſtinction; and leveling the whole Sex, in point of duty and underſtanding. If a diſparity of circumſtances ſhould place one of them in the rank of Miſtreſs, and the other, in that of Servant, yet, with reſpect to the mind, which, if improved, confers a proportionable degree of dignity, where is the difference, if the ideas of the one are as confined as thoſe of the other; and if the Education of both have been conducted on the ſame plan? We infer, therefore, that it is a prejudice injurious to the female Sex, to aſſert that their knowledge ſhould extend no farther than houſehold matters; and that to improve thoſe mental faculties, which, we are well convinced,

they

they are endued with, is departing from the Province aſſigned them. But this doctrine, ſo humiliating to your Sex, is at preſent nearly exploded. In ſhort it confutes itſelf; and may be reduced to this ſimple queſtion—Whether a Woman, who is ignorant and uninformed, will be more pleaſing in her manners, be better qualified to inſtruct her children, and manage the affairs of a family, than one, who is ſenſible and intelligent?

They equally err, who would exonerate the Ladies from every domeſtic reſtraint, and every domeſtic duty. Admitting them to be educated on this plan, the extreme into which they would be too apt to fall, is not that of an application to Learning, but of an eager purſuit after pleaſure. So that if they neglected and deſpiſed family concerns, it would not be to gratify a taſte for ſtudy; but to indulge themſelves in gaiety and amuſement. This kind of behaviour would render them of little conſequence in their own Houſes, where, in fact, a prudent Woman will appear to the moſt advantage.

If, then, theſe two modes of conduct ſeem to be erroneous, let us conſider, upon what Principles, your characters ſhould be formed and eſtabliſhed. By avoiding the extremes already deſcribed, we may poſſibly fix on that happy medium, which will render you uſeful

and

and agreeable members of Society. This will beſt appear, from adverting to your proper duties and offices. Theſe being once aſcertained, that plan of Education ought undoubtedly to be adopted, which is beſt calculated to qualify you for them, and enable you, in your ſeveral ſtations, to acquit yourſelves with decency. There is a propriety of manners annexed to every condition of human life. You, in particular, ſhould attend to it; becauſe every deviation from female Prudence is rigidly obſerved. There alſo ariſes from it a two-fold ſatisfaction. The firſt is, that which is communicated to others, whoſe welfare and happineſs will ſo much depend upon your own behaviour: And the other is, that which you will receive yourſelves, from the conſciouſneſs of having performed your part with rectitude and decorum.

To be obedient Daughters, faithful Wives, and prudent Mothers; to be uſeful in the affairs of a Houſe; to be ſenſible Companions, and affectionate friends, are, without doubt, the principal objects of female duty. The accompliſhments, therefore, which you ſhould acquire, are thoſe that will contribute to render you ſerviceable in domeſtic, and agreeable in ſocial life.

The principal duties of domeſtic life have been already recommended. I have only to add

thoſe which reſpect your Sex in the character of the *Miſtreſs of a Family*, and which I but ſlightly mentioned in a former Lecture.

Domeſtic œconomy is a female Duty, and not of the leaſt importance. It requires judgment as well as attention, to provide for the exigencies of a family, and conduct the different branches of expence on a proper ſcale. In theſe particulars, reſpect ſhould be had to a variety of circumſtances, ſuch as, income, the permanency of it, the number of children, local ſituation, and rank of life. For though there ſhould be a large fortune, yet no excuſe will juſtify acts of waſte and extravagance: But where it is ſmall, the ſtricteſt frugality is abſolutely neceſſary; ſince without it, ruin and inſolvency muſt be the conſequence.

In the article of expence, prudence is requiſite, to avoid, on the one hand the ill effects of profuſion; and to eſcape, on the other, the odium of a niggardly meanneſs. To manage this branch with circumſpection, it would be neceſſary to proceed by ſome ſtated rule; which rule ought ever to be in proportion to the ſum, which is appropriated to the contingencies of the Houſe. The art of expending money with œconomy is not to be attained without ſome care and thought; becauſe by making yourſelves acquainted with the Prices and quality of thoſe articles, which you will have occaſion

to purchaſe, and with the proper conſumption in your own families, you will be leſs liable to impoſitions.

To order a Table with frugality, and yet with a certain degree of elegance, without exceſs or parſimony, is that happy medium, which will do honour to the judgment of her, who has adopted it. To cover it profuſely and expenſively requires but little ſkill. Good management conſiſts in furniſhing it with what is ſufficient, but yet with propriety, and, at the ſame time, with no unneceſſary coſt. The latter will give more ſatisfaction, and redound more to the praiſe of her, who has had the direction of it, than the former; becauſe, taſte may be diſplayed without great expence: And where little œconomy is obſerved in this article, it may be productive of much miſchief.

This branch of houſehold buſineſs is adjuſted by two different modes of payment. The one, by buying the articles required with ready money; the other by paying the Tradeſmen employed, at certain ſtated periods. The firſt is the moſt advantageous method; becauſe, in general, things are bought both better in their kind, and at a cheaper rate, if paid for at the time of purchaſe. You would alſo, by the means of it, be more regularly acquainted with the amount of your expence, if you ſhould make a regular entry of diſburſements; and you would

would likewiſe know the Prices of the ſeveral commodities you have bought.

If the other Plan ſhould be adopted, which, in ſome inſtances, is, perhaps, unavoidable, be punctual, nevertheleſs, in diſcharging your debts. Let your Bills be delivered regularly to you, and as regularly paid. For it is not reaſonable, that a Tradeſman ſhould give long credit, without putting an advance upon his goods, by way of intereſt. Beſides, if you ſhould not be able to pay a Bill at the proper time, this inability muſt proceed from too expenſive a ſtile of living; or from ſome neglect and miſmanagement: And you will find it leſs in your power to anſwer the demand, at the expiration of a longer period, if the ſupplies of Caſh, appropriated to houſehold diſburſements, are regularly received by you.

To keep a journal of the expenditure of money, is a Practice, which has been frequently recommended. It will be a guide to you, as to the regulation of your expences. You can refer to it for the ſolution of any doubts, or for making a comparative ſtatement of the expences of one year with another, or for diſcovering the amount of any particular claſs of diſburſements. It will alſo ſatisfy you as to the manner in which any given ſum has been laid out; and it will be the means of ſatisfying others to whom you would wiſh to render an account,

or who may require it. In this part of your domeſtic duty, you will experience the utility of Arithmetic; and will be convinced, that you were not taught it, but for a practical purpoſe.

I have already remarked, that Œconomy and taſte may be united in furniſhing a table. It will be the duty of the Miſtreſs of the family to preſide at it; which office will be gracefully performed by a Woman of Senſe, Politeneſs and Affability. But where theſe requiſites are wanting, ſhe will appear aukward and confuſed. To be equally attentive to her Gueſts, and to join with them in ſprightly converſation, is a behaviour proper to be obſerved on theſe occaſions; and they will retire well ſatisfied from a repaſt, which has been ſeaſoned with courteſy and reſpect.

Your female Servants, likewiſe, will demand ſome ſhare of your attention. Think not, becauſe of their inferiority in point of ſtation, that they are unworthy of your care. You ought to inſpect their moral conduct, as well as their manual labour. In whatever particulars they are ignorant, you ſhould inſtruct them, and you ſhould be aſſiduous in introducing thoſe methods of order and œconomy, which you would wiſh to have eſtabliſhed. The inequality that is betwixt you muſt not make you forget, that it is not nature, but the neceſſary ſubordinations of civil life, which have cauſed

this

this diſtinction. Faithful and honeſt depend-ants may be regarded as humble friends; who, in return for their ſervices of diligence and integrity, will expect from you civility and kindneſs. A haughty manner of addreſſing and commanding them, is not only in itſelf repugnant to female meekneſs and delicacy, but will excite in them a ſpirit of contumacy, and an indifference, whether they pleaſe you or not. You may be aſſured, that the leſs imperious you are, the more you will be obeyed. They will ſerve you, not through fear, but love. And when they find you ready to aſſiſt them with your advice, to promote their welfare, and to render them contented with their ſtation, they will reſpect you, they will be afraid of offending, and they will feel an intereſt in your concerns. Do not reprehend their faults with aſperity, nor deſpair of reformation, where you find a corrigible temper. Accuſtom them to reaſonable reproof. Be not haſty in giving your orders; nor break out into guſts of Paſſion if they are diſobeyed. You may make them ſenſible of your diſpleaſure without the noiſe of clamorous rebuke, or any other external emotions of anger. You ſhould encourage them by your approbation of what is done well; and you may ſufficiently mark your diſapprobation of what is not ſo, with quietneſs and complacency.

To

To be always quarrelling with Domeſtics, is a certain ſign of a fretful, peeviſh, or iraſcible diſpoſition. If thoſe Miſtreſſes, whom they ſerve, expect to ſee them free from human frailties, they expect to ſee what is not in themſelves, The behaviour of Menials will often depend upon the treatment they receive from thoſe, in whoſe ſervice they are, provided their temper is not habitually bad. But when we invariably obſerve the ſame kind of family contention, and perpetually hear of mutual complaints and diſlikes, whatever changes may have taken place, we may then be aſſured, that thoſe who govern are more culpable, than thoſe who are governed. To avoid this reproach, you muſt learn betimes to command your paſſions, to practiſe a civil behaviour, to be kind, courteous and affable; by ſuch a conduct you will make thoſe happy, who may be in ſubjection to your power. Always remember, that inhumanity and oppreſſion are the never-failing attendants of tyranny.

There requires ſome judgment in knowing how to procure obedience; which they will beſt ſucceed in, who have practiſed obedience themſelves. In the choice of domeſtics, have particular regard to honeſty, diligence and ſobriety. But whatever Virtues you will wiſh to find in them, let them find the ſame in you. A good example

example will be the means of preſerving them in a uniform courſe of regular life; but a bad one may corrupt the beſt inclinations. A Miſtreſs of a family ſhould not be ignorant of thoſe duties which are to be performed by Servants, and ſhould make herſelf capable of judging, whether their reſpective taſks be properly executed.

The utility of order and punctuality is viſible in every department of life. In that already mentioned, it is evidently to be ſeen, by the neatneſs and cleanlineſs which prevail, in the furniture and apartments of the Houſe; and in the regularity, with which the buſineſs of it is conducted through every branch, and by every member of the family: But it would be particularly beneficial to the Miſtreſs of it, to appropriate certain hours for the inſpection of houſehold affairs; which might be ſo diſtinguiſhed from the reſt of her time, as to enable her to tranſact her domeſtic duties at proper ſeaſons, without creating an embarraſſment, or interrupting her in the intervals applied to Society or Retirement.

In order to maintain your importance in domeſtic life, and diſcharge with conſiſtency its reſpective concerns, when the management and conduct of houſehold affairs ſhould be committed to your care, it will be requiſite that you ſhould

ſhould then diſcard the levity of youth, and acquire a ſteadineſs and uniformity of behaviour.

Apply yourſelves, when young, to the œconomy of a houſe. Perhaps ſome of you may be ſo circumſtanced, as ſoon to be called upon for the exerciſe of your ſkill and judgment in this particular. But ſhould you be ſo happy as not to be deprived of maternal inſtruction, avail yourſelves of the opportunity, which will then offer, of receiving every poſſible information; and be ready and willing, not only to learn, but alſo aſſiſt. This will ſoon qualify you to undertake the ſole management of family concerns, ſhould it be required; or ſhould a change of condition render it abſolutely neceſſary. You are then to conſider yourſelves, as preſiding over the whole; and directing all the ſubordinate parts. If you ſhould be attentive obſervers of ſuch as have acquitted themſelves in this ſphere with prudence and method, you will never be at a loſs, how to act yourſelves. Thoſe, under your direction, perceiving that you are not only competent to the taſk of governing a family, but are diſpoſed to conduct it upon principles of frugality and order, will be careful in the diſcharge of their reſpective duties: Becauſe they will have diſcernment enough to ſee, that you can not only diſcover neglect in the execution

of

of them, but alſo would not overlook any inſtances of ſloth or extravagance.

The male and female Sex have each their reſpective department. It might be humiliating in the former, to ſuperintend the œconomy of the table, to direct the affairs of the kitchen, or to ſcrutinize the conduct of female Servants; but it is by no means beneath the dignity of the Ladies. When thus employed, they are acting in the Province for which nature deſigned them, as being adapted to that domeſtic way of life, for which their conſtitutions are ſo delicately framed. Every Man, whatever be his profeſſion, is amenable to enquiry, and to reproof, if he be remiſs in the diſcharge of his duty. Could you, then, expect to eſcape cenſure, ſhould you be inattentive to thoſe offices, which are required of you? To your ſex is entruſted the management of houſehold concerns. If you ſhould neglect this charge, through indolence; or conduct it improperly, through the want of knowledge, inſtead of being uſeful to the family over which you are to preſide, you would only create confuſion and diſorder. Your Servants would treat you with diſreſpect; and would even diſobey your commands. In ſuch a ſituation how contemptible muſt you appear! Reduced to this mortification, you would be degraded indeed. Not ſo, by executing the duties which appertain to the character you will aſſume;

aſſume; this will be ſo far from demeaning you, that it will procure you both honour and eſteem.

I ſhall conclude this Lecture with an extract from the deſcription of a good Wife, by the Author of the Œconomy of Human Life.

"She preſideth in the Houſe, and there is peace; ſhe commandeth with judgment, and is obeyed."

"She ariſeth in the morning, ſhe conſiders her affairs, and appointeth to every one their proper buſineſs."

"The care of her family is her whole delight; to that alone ſhe applieth her ſtudy; and elegance with frugality is ſeen in her manſions."

LECTURE IX.

LECTURE IX.

"That Works of Ingenuity and Elegance are particularly "becoming in your Sex, and that the Study of them ought to "enter into Female Education as much as poſſible, all, I think, "are agreed.

DR. FORDYCE.

I HAVE already explained to you, what are the proper offices and employments of the Female Sex. I ſhall now proceed to recommend to you thoſe accompliſhments, which will be either neceſſary or agreeable.

The firſt I ſhall mention is Needle Work; the knowledge of which, as applying chiefly to domeſtic affairs, is abſolutely requiſite. This art may be divided into the uſeful and the ornamental.

The uſeful part is attended with ſo many advantages, and is at the ſame time ſo comprehenſive, that it is needleſs for me to enlarge upon the ſubject. Whether you confine it to your own dreſs; or whether you extend it to that of a family,

mily, over which you may poſſibly preſide, an acquaintance with it forms a very eſſential part of female education: Becauſe you will not only be able to render great aſſiſtance, by your own application, but you will alſo be ſkilful Judges of the performance of others.

The knowledge of this branch of Needle Work is alſo requiſite on the principle of frugality; for if your circumſtances ſhould be too confined, to employ either the Seamſtreſs or the Milliner, you will then have it in your power to appear with decency, at a ſmall expence, by your own labour.

Ornamental Needle Work will furniſh you with the means of employing your vacant hours innocently and perhaps profitably. Your Anceſtors have left behind them laſting monuments of their ſkill and induſtry in this art. But works of Tapeſtry will be regarded, by our modern Ladies, as taſks which require too much time and attention; or as fit only for thoſe, who, in Catholic Countries, have retreated from the World. Though the manners of the preſent age are ſo much changed from thoſe of the laſt, yet the exerciſe of the needle, at proper intervals, is graceful in the Female Sex; and is well adapted to their conſtitutions and ſedentary life.

The Spectator, who devoted ſeveral of his Papers to the uſe and inſtruction of the Female Sex;

Sex, has, in one of his Numbers, made ſome obſervations on this accompliſhment. The ſubject is introduced by a Letter, addreſſed to him from an elderly Lady, who complains, that her two Nieces ſpent much of their time in gadding abroad; that dreſs, play and viſits were their chief employment; and that they retired to reſt at night, fatigued with doing nothing. She remarks, that thoſe hours, which, in this age, are diſſipated in the manner already mentioned, were engaged in her time, in working Beds and Chairs for the family. She informs him, that ſhe had plied her Needle for fifty years, with equal pleaſure and ſatisfaction; and that ſhe is grieved to ſee her young flighty relations ſipping their tea for a whole afternoon, in a room hung round by the induſtry of their Progenitors. She concludes by deſiring him to recommend the laudable art of embroidery.—The arguments offered in its favour, by the Spectator, are theſe: "It muſt," ſays he, "be a delightful entertainment to the fair Sex, to paſs their time in imitating fruits and flowers; and tranſplanting all the Beauties of Nature into their own dreſs; or raiſing a new creation in their cloſets and apartments. How pleaſing is the amuſement of walking among the ſhades and groves planted by themſelves; or in ſurveying Heroes ſlain by their needle! Here they may indulge their fancy in rural Landſcapes,

and

and in pourtraying the innocence and felicity of the paſtoral age."

He alſo recommends this female art from another motive, which, indeed, may be called a moral one—that it relieves the fair Practitioners of it from the horrid cuſtom of ſcandal; and from other inactive ſcenes of life. A Lady, who exerciſes her Genius, in theſe works of fancy, has neither leiſure nor inclination to concern herſelf with the affairs of others.

A third reaſon is, the advantage ariſing to a family, where theſe ingenious arts are encouraged. This way of life, if adopted by our modern females, would not only prevent them from running into expences, but would afford them, at the ſame time, an actual improvement.

To what has been obſerved I would add, that Embroidery ſerves likewiſe to exerciſe the imagination, and correct the taſte. It is connected with drawing and deſign; therefore, thoſe who would excel in it, muſt not be ignorant of the principles of the fine arts. To ſhade with ſkill, and to imitate nature, require ſome knowledge of colours; the blending and diſpoſing of which, ſo as to produce an exact reſemblance, and to pleaſe the eye, by thoſe nice gradations, which may be exhibited from various dies, is no ſmall effort of female Genius.

It may alſo be obſerved, in recommendation of this art, that there are a great many of your Sex,

Sex, who live by the needle; ſo that here is a reſource to thoſe, who are acquainted with the uſe of it, if the misfortunes and viciſſitudes of life ſhould reduce them to diſtreſs. But ſuppoſing, that your ſituation ſhould be ſuch as not to require much application to Needle Work, yet by being acquainted with its ſeveral branches, you will be more competent to direct others, who may be employed under you. But abſtracted from every other conſideration, the exerciſe of the needle will ſerve to fill up many of the vacant hours of life.

It may be further remarked, that this qualification is neither mean nor degrading. It is an ornament to Women, even of the higheſt rank. You ſurely will not think it an humiliating employment, when I inform you, that the firſt Lady in this Kingdom, not only amuſes herſelf with this art, but has alſo inſtituted a kind of Academy for its further progreſs and improvement.

Amongſt the Ancients it was conſidered as an accompliſhment, by no means to be diſpenſed with in the female ſex. With them the loom and the diſtaff were alſo in great repute; and, as the Women were much confined at home, they had great leiſure and opportunity for this kind of work.

Solomon gives the following deſcription of a prudent and induſtrious wife: *She ſeeketh wool and*

and flax, and worketh willingly with her hands; that is, if the ordering and inſpecting of houſehold matters ſhould not be ſufficient to employ all her time, yet ſhe will not ſuffer herſelf to be idle. *She layeth her hands to the ſpindle, and her hands hold the diſtaff.* She thinks it no diſparagement to her to employ her fingers in the art of weaving and ſpinning; for by her own diligence and ſkill, *ſhe maketh herſelf coverings of tapeſtry, and her clothing is ſilk and purple.* She prepares the elegant and ornamental, as well as the uſeful parts of dreſs. Theſe being the works of her own hands are leſs coſtly; and ſhe can appear with more ſplendour than others of the ſame fortune, who are at the expence, not only of purchaſing all the materials, but alſo of having them wrought, and made into garments. Your Sex ſhould be rather ambitious of preparing, as much as poſſible, the articles of your dreſs. You would certainly wear them with more pleaſure, and, out of reſpect to your own labour, would be careful in preſerving them. They would, at the ſame time, recommend your ingenuity and application.

The Grecian Ladies of antiquity, even thoſe in elevated ſituations, employed their leiſure hours in embroidery and other works. Penelope, the wife of Ulyſſes, paſſed her time, during the long abſence of her huſband, in weaving. Homer deſcribes her as mixing the variegated

riegated thread, and forming the animated figures. There was a cuſtom, which prevailed in Greece, of honouring the funerals of the dead with the fineſt pieces of weaving and embroidery. Thus Penelope employed herſelf in preparing a winding ſheet for Laertes, her huſband's father.

Homer, in deſcribing the robe of Ulyſſes, takes notice of the figures with which it was embroidered.

> In the rich woof, a hound Moſaic drawn,
> Bore in full ſtretch, and ſeized a dappled fawn:
> Deep in the neck, his fangs indent their hold,
> They pant and ſtruggle in the moving gold*.

Whence it appears, that this art was known in the early ages of the world; and perhaps was in greater perfection than at preſent. Homer frequently extols the Grecian embroidery. Antinous, ſays he, preſented Penelope with a mantle moſt beautifully embroidered; the colours being ſhaded with great ſkill, and moſt admirably blended†.

A late Traveller ‡ into Greece obſerves, that the Ladies of that Country are as induſtrious as in the time of the Ancients. He remarks, that there are large rooms appropriated to the Miſtreſs of the Houſe, for the conveniency of carrying on works of embroidery with her at-

* Pope's Odyſſey, B. 19. V. 265. ‡ Mons. de Guys.

tendants

tendants. This corresponds with the deſcription given by Terence, a Latin Poet, in one of his Comedies, which are a faithful copy of Grecian Manners. A Valet, being ſent by his Maſter with a Meſſage to a Lady, thus repreſents the ſituation, in which he found her. "At my "arrival," ſays he, "I diſcovered the fair one "engaged with the moſt ſtudious application; "finiſhing a piece of embroidery; and dreſſed "in mournful attire, on account of a recent "death in the family."

Embroidery, he alſo remarks, is the conſtant employment of the Greek Women; and it is to them we are indebted for this art. It was, likewiſe, conſidered by the Men, as a female accompliſhment. Thus, Agamemnon, contending with Achilles for the poſſeſſion of the beautiful Bryſeis, cries out, in the warmth of their diſputes—"I would prefer her even to Cly-"temneſtra my Queen; neither is ſhe inferior "to her in beauty, or fine works."

That this art was practiſed by the Orientals, and that it was very ancient, appear alſo from the Scriptures. Thus in Judges,* it is ſaid—"Have they not ſped? Have they not divided "the prey? To Siſera a prey of divers co-"lours—of divers colours of Needle Work on "both ſides, meet for the necks of them, that "take the ſpoil."

* Chap. 5.

The

The Pſalmiſt†, in deſcribing the celebration of the marriage of Solomon with the daughter of Pharaoh King of Egypt, gives this account of her dreſs and appearance:

"The king's daughter is all glorious within; her clothing is of wrought gold.

"She ſhall be brought unto the King, in raiment of needle work."

The productions of the needle were in high eſteem, in the reign of Elizabeth. The Ladies of her Court employed their time in exerciſing their fingers in this art, or in ſpinning ſilk. Though they were the attendants of a Queen, yet they did not neglect domeſtic qualifications; theſe had their due weight in forming what was then conſidered an accompliſhed Woman. They underſtood, ſay the Writers of that age, the art of cookery and diſtillation; and were very expert in whatever relates to the conveniencies and ornaments of Dreſs, or the furniture of the Houſe. Our modern Ladies may, probably, ridicule theſe antiquated practices, as fit only for ſuch as are deſtined to act in the humble character of Houſewives. But to convince them, that their judgments are wrong in this inſtance, I ſhall only obſerve, that the Ladies of Rank and Fortune, in the period already mentioned, paid much attention to the cultivation of their minds; and were better ac-

† Pſalm 45.

quainted

quainted with ancient learning, than the Women are at preſent.

From what has been ſaid on the antiquity and uſefulneſs of Needle Work, it cannot be denied, that it is a domeſtic accompliſhment, abſolutely neceſſary in the female ſex. But in praiſing its excellency, I would not have it inferred, that this branch of Education is ſo important, as, in a manner, to ſuperſede every other; an opinion, however, which is entertained by ſome; who, if their daughters can uſe the needle with dexterity, are very indifferent reſpecting every other attainment. And in regard to works of embroidery, they ſhould be conſidered as ornamental more than uſeful; but principally as expedient in filling up thoſe leiſure hours, which ſome may probably enjoy. The great art, then, conſiſts in blending what is neceſſary with what is agreeable. There cannot, I confeſs, be a more pleaſing ſight, than to ſee a circle of young Ladies, buſily employed in ingenious works, whilſt one of them is reading aloud to the reſt.

And here I cannot help remarking what appears to be a defect in female education; and that is, the inſtructing of Girls in thoſe trifling arts, where the needle is not employed; and in others, no leſs ſuperficial ones, where it is; becauſe they are, in general, the whim of a moment, ſoon become unfaſhionable, and are laid aſide;

aſide; ſo that, when they leave School, it is but ſeldom that they employ themſelves in thoſe works, which they have ſpent much time to learn. But admitting the ingenuity of them, ſome regard ſhould be had to the circumſtances of the Parents, and probable future deſtination of their daughters. If their ſituation, in point of fortune, ſhould be ſuch, as to afford them frequent opportunities of exerciſing their Genius in works of fancy, they may then with propriety be inſtructed in them; but if the contrary ſhould be the caſe, it muſt ſurely be more prudent to have them taught uſeful arts, ſuch as may qualify them for thoſe houſehold employments which they will hereafter be engaged in.

Having thus conſidered the domeſtic duties of the female ſex, and the inſtruction which is neceſſary to qualify them for the diſcharge of thoſe duties, I ſhall conclude this Lecture with a few ſlight remarks on thoſe branches of Education, which may be called ornamental.

The firſt I ſhall take notice of is the art of drawing. This, as I have already obſerved, may be uſeful in improving the female taſte with reſpect to dreſs; ſome parts of which depend upon thoſe outlines or patterns which are ſketched by the Pencil. Theſe are the originals which are afterwards to be imitated by the needle; and the more perfect they are, the more

more beautiful will be the Copies. Drawing is alſo an elegant accompliſhment; and, where there is a natural inclination for deſigning, you will have recourſe to it with pleaſure, and it may prevent you from miſemploying your leiſure hours. This part of Education, therefore, is not unworthy the attention of the female ſex: But Rouſſeau*, with reſpect to them, has preſcribed limits to the practice of this art: "I "would not have them," ſays he, "apply themſelves to Landſcapes, much leſs to Portrait "Painting. "It is ſufficient for them to deſign foliages, fruits, flowers, drapery, and "whatever is capable of giving an embelliſhment to Dreſs; and to draw a Pattern after "their own fancy, when they cannot meet with "one to their liking."

Muſic is alſo a polite accompliſhment; and may be conſidered as one of the moſt agreeable arts of pleaſing practiſed by the fair ſex. When the Spinnet or Harpſicord is touched by thoſe, who have a mind and ear formed for harmony, the moſt delightful ſounds may be produced, and correſpondent emotions excited. But without the prediſpoſitions already mentioned, it will be toil and labour; it will be a mechanical exertion, taſteleſs and inſipid in its effects. As the acquiſition of muſical ſkill re-

* Emilius.

quires

quires much time and application, thoſe females will make but little proficiency, who have not ſufficient leiſure to practiſe the Leſſons which are taught them. But it often happens, that when the Maſter is gone, the Leſſons are forgotten; and when they leave ſchool, the inſtrument is rejected. But a good ear is ſo neceſſary for improvement in this ſcience, that without it, it is a manifeſt abſurdity to impoſe on children a taſk, which they can neither perform with pleaſure to themſelves, nor credit to their Teachers. It is a waſte of time, and uſeleſs expenditure of money.

The laſt ornamental accompliſhment I ſhall mention is Dancing. This may be called a perſonal one, as it reſpects the figure, and has no connection with the mind. In the preſent age, whatever relates to the exterior manners is conſidered as important; though perhaps this opinion is carried to an exceſs: It is neceſſary, however, that the improvement of the Perſon ſhould have its due ſhare of attention; and, indeed, this part of Education is now become ſo general, as not to be diſpenſed with. Dancing, under proper regulations, may be innocent and uſeful. But let me remind you, my young Audience, of its principal deſign; which is, to improve the attitude of the Body, and render the gait eaſy and graceful. Without this outward poliſh, your deportment would be awkward; in company a ſilly baſhfulneſs might confuſe

confuſe you; and an addreſs or appearance inelegant might expoſe you to a more than general obſervation, with no other deſign, perhaps, than to ridicule the ruſticity of your manners. You would be liable alſo to the mortification of being excluded from the Dance, if that amuſement ſhould be the object of the meeting, becauſe you were not qualified to join in it.

But having ſaid this, I would alſo remark, that you are not inſtructed in this art, that it might be an inducement to you to run to all public places, whereſoever there be an aſſembly of Perſons met for the ſake of Dancing. In this reſpect prudence and moderation are neceſſary. The characters and manners of the Company are to be previouſly conſidered. If theſe are irreproachable, the utmoſt decency and politeneſs may be expected; the greateſt decorum and regularity will be obſerved; and the time of departure will not be unreaſonably delayed. All midnight routs are to be avoided, as well as thoſe Parties, where you are not under the eye of your Friends; and where the profeſſed deſign of the meeting is to enjoy a kind of unreſtrained feſtivity. At ſuch Aſſemblies danger is to be apprehended; as improper freedoms may be taken.

Dancing ſhould likewiſe be conſidered as affording you that kind of exerciſe, which you ſeem to require more than the other ſex; becauſe your employments are more ſedentary, and your amuſements leſs athletic.

LECTURE X.

"Young Women are uſually ambitious of nothing more "than to be admired for their Perſons, their Dreſs, or their "trivial Accompliſhments."

MRS. CHAPONE.

I CONCLUDED my laſt Lecture with a few obſervations on what may be called a perſonal accompliſhment, as it has reſpect only to the graceful attitudes of the Body. Beauty and Dreſs are two objects, which claim, in general, a conſiderable ſhare of female attention; and being of an exterior nature, ſeem more immediately connected with the ſubject laſt mentioned. I ſhall, therefore, give you ſome cautions concerning them, previous to my remarks on the portion of literature which it is neceſſary for Women to acquire.

It was an obſervation of an ancient Roman Philoſopher*, that there are two ſorts of Beauty

* Cicero.

in the world; one of which conſiſts of charms and ſweetneſs; the other, of gracefulneſs and majeſty. The former of theſe, ſays he, ſhould be left to the Women; the latter are more applicable to the Men.

It muſt be allowed, that the art of pleaſing belongs to your ſex. This is not only a natural deſire, but you ſeem to be particularly endued with thoſe powers, which are neceſſary to its gratification. The beauty of the Perſon, improved alſo by the embelliſhments of Dreſs, is an attraction too faſcinating to be overlooked. Your Sex were formed to pleaſe and to captivate; but, at the ſame time, it is expedient that you ſhould know the extent of your influence, in what manner it ſhould be directed, and what are its proper objects. Without ſome inſtructions in theſe points, you might imbibe an early notion, that becauſe nature has been profuſe in external graces, it is, therefore, unneceſſary for you to cultivate thoſe which are internal, and which reſpect the mind, as the former do the perſon. But this would be a fatal prejudice; as will appear from ſome conſiderations I intend to offer, leſt ſo miſtaken an opinion ſhould be cheriſhed at an age, dedicated to improvement; when the underſtanding is to be informed, and the affections of the heart corrected.

To pleaſe, and to practice the arts of pleaſing, are, in effect, two different things. The firſt

may

may be called merely paſſive. Beauty alone will gain admiration. But to pleaſe, by manners and converſation, independent of exterior form, has ſomething more active in its nature, and muſt proceed from a mind animated by thought or ſentiment. The impreſſions made by the one will be of ſhort duration; the influence of the others will be as permanent as life itſelf. And when the former is neglected, and perhaps decayed, the latter will be equally objects of eſteem.

The deſire of approbation is natural to both ſexes; but the Paths by which Men acquire it, are debarred from the Women. Theſe are, therefore, obliged to ſeek it through other channels; by the Graces of the Perſon; by a cheerful temper; by a chaſte and lively converſation; and by a mild and gentle behaviour. Yet notwithſtanding the neceſſary concurrence of all theſe, it ſeems to be the general wiſh of the Ladies to excel in beauty. This inclination is illuſtrated by the ancient Mythologiſts in the well known ſtory of the contention of the three Goddeſſes, Juno, Minerva and Venus, for the Prize, which was to be given to her whom Paris adjudged to be the handſomeſt. So that Power and Wiſdom, of which Juno and Minerva were emblems, diſputed the palm with Beauty itſelf, of which Venus was the Goddeſs.

But the female, who has no other recommendation than a fine face or graceful form will find herſelf diſappointed in the end. She, who builds all her merit on the poſſeſſion of what is ſuperficial and fugacious, will devote her whole regards to this idol; and her manners and affections will receive a tincture from the object of her idolatry.

Vanity is the offspring of ſelf-admiration; and the Woman, who is in love with her own Perſon, will expect the ſame partiality from others. There is no doubt but a train of admirers will follow her and offer her the incenſe of flattery. This is a compliment that has ever been paid to Beauty. But the language of truth, and that of Compliment, is different. For

> Beauties, like Princes, from their very youth,
> Are perfect ſtrangers to the voice of truth.

On this ſubject the Poets have exhauſted all the flowers of Rhetoric; and have ranſacked both art and nature for ſimilies and compariſons. But do theſe poetic effuſions flow from the heart? Is the Panegyriſt ſincere in his declarations? Are all his proteſtations of eternal conſtancy to be believed? Does he feel all thoſe horrors which he deſcribes on the ſuppoſition of being ſlighted? Is he really expiring if frowns and baniſhment are his lot? Believe me, the whole

whole is farcical. All theſe declamations and incidents may ſerve to animate the dramatic ſcene, or amplify the ſtory of the Noveliſt; but, in real life, are too romantic to be met with. Can you ſuppoſe that a tranſient glance will rivet the affections of the beholder, or procure a permanent eſteem? The reverſe of this is much oftener the effect; though the unhappy fair one, blinded by vanity, ſees not through the artificial diſguiſe. It is the province of poets to flatter Beauty; in which their deſign is more to diſplay their own wit, than to celebrate the charms of any favourite Sachariſſa; who is more frequently an imaginary than a real Being.

The herd of flatterers, who crowd the levee of Beauty, and attend the favourite female from place to place, are, in general, the moſt trifling claſs amongſt the human ſpecies; whoſe preſence would be inſufferable to a Woman, who makes a proper eſtimate of both perſonal and mental qualifications. They are, therefore, the inſeparable attendants of the ignorant, the vain and the haughty Beauty; over whom ſhe exerciſes a ſort of tyranny; and by acting, as it were, the coquet, ſhe drives from her the ſenſible and judicious; ſhe procures the eſteem of no one, but excites the jealouſy and detraction of many.

Yet, as beauty, independent of intellectual acquirements and agreeable diſpoſitions, is ſufficient

cient to draw within the ſphere of its attraction ſome Men of different tempers and abilities from thoſe already deſcribed, who are not inſenſible to the defects which accompany it, but who have too little generoſity to withdraw from her, whom they can admire and yet not eſteem, it will follow, that without more diſcretion, than what females of this deſcription are generally poſſeſſed of, ſhe may fall a ſacrifice to the fair promiſes and flattering inſinuations of theſe Libertines in principle. Thus, that on which ſhe ſo much prided herſelf, becomes, at laſt, the cauſe of unhappineſs and ſorrow.

Beauty, then, is expoſed to temptations. It draws a more than ordinary attention from the world; and they, who poſſeſs it, are more liable to flattery and rudeneſs. But it often finds a Protector in Pride itſelf. How mortifying then muſt it be to the haughty fair one, to perceive herſelf at laſt neglected! She will perhaps wonder at the cauſe. Her faithful monitor, the Glaſs, will convince her, that Beauty, like the gayeſt flower, will loſe its bloom and fade. All the attempts of art will be ineffectual to preſerve it againſt the inroads of time. The fineſt complexion will become pallid; and the moſt pleaſing features loſe their ſymmetry. What will conſole her in ſuch a ſituation as this, when her empire is diſſolved and her influence loſt! Deſerted by her former admirers, and unpitied

by

by her own ſex, to what aſylum will ſhe fly from the world and from herſelf! The horrors of ſolitude will oppreſs her; and ſhe will have no internal reſources, by which ſhe may diſpel them. Thus does Beauty deceive its very Poſſeſſor, even more than the Perſon who is dazzled with it. The one may be ſenſible of its influence for a time, but will, at laſt, contemplate it, without thoſe emotions he formerly experienced, unleſs there are more ſolid accompliſhments to ſecure an intereſt in his heart. The other, though in the wane, may expect the ſame adulation and attention as before. She may flatter herſelf, that her charms are ſtill flouriſhing; but the neglect of the World will prove the contrary: And how ridiculous will affectation then appear! To be contemptible in old age muſt be mortifying indeed.

Not ſo the female, who to the Beauties of the Perſon has added thoſe of the mind and temper. Wiſdom thus enſhrined is rendered more reſpectable. The Licentious and the Trifling dare not approach. *No forbidding airs* will drive from her company thoſe who are formed for friendſhip and ſociety. Beauty, embelliſhed by Virtue and good ſenſe, muſt command our love and eſteem. A reflecting Mind will give an additional luſtre to the eye. A heart improved by generous affections will contribute to diffuſe a more than ordinary ſweetneſs on the

countenance;

countenance; but if the ruder Paſſions have been ſuffered to predominate, they will not fail to make ſome impreſſions on the face; and, in ſome meaſure, diſfigure what nature had made fair.

It were to be wiſhed, that your Sex would ſtudy the art of retaining, as well as attracting; then when Beauty fails, the charms of the mind and temper would remain in their full force and vigour. For ſuch is their influence, that they will even render uglineſs agreeable. How much more, then, muſt they enereaſe the natural elegancies of the Perſon!

And here let me caution you, my young Audience, againſt that pernicious cuſtom, which is too prevalent at preſent, of uſing Paints and Coſmetics. Natural Beauty will ever be more eſteemed than artificial; ſo that they, who adopt this practice, will aſſuredly fail in their deſign of gaining admiration: Becauſe, whatever they can ſay in its favour, it is doubtleſs an act of diſſimulation—it is hanging out falſe colours, in order to attract notice. They, who are in the prime of life, can have no occaſion for ſuch auxiliaries, as no borrowed hue can equal the native colour of a youthful ſkin: And to them who are paſt their bloom, they can be of little uſe; as no art can reſtore what time has taken away. Let us add to this, the injurious conſequences of theſe applications to health;

and

and the neceſſity of continuing the deceit which has been once begun; becauſe the complexion in the morning is different from that in the evening.

I ſhall now proceed to make a few obſervations on Dreſs. This ſubject may appear trivial; but from the influence it has, in general, on female manners, deſerves a ſerious conſideration.

Your Sex has an undoubted claim to every embelliſhment that Dreſs can furniſh, provided it be reſtrained within the bounds of moderation. To improve the natural beauties of your Perſon, by a graceful attire, is your peculiar privilege: But when this be no longer your object; when you dreſs to gratify your vanity, or indulge a fickle diſpoſition—to allure the Beholder, or diſplay an aſſemblage of ſuperfluous ornaments, what was before innocent, becomes not only ridiculous but culpable.

A modeſt Dreſs has been conſidered as the ſhield of Virtue. It is an indication of a mind that is chaſte and delicate. It diſcovers good ſenſe, and propriety of ſentiment. "Let the Women," ſays St. Paul, "adorn themſelves in modeſt apparel."

The female, who devotes many hours to the Toilette, muſt have leſs time to ſpare for more important duties; whether they reſpect the Deity, her relative ſituation in life, or her own

improvement. Can it then be conſiſtent with reaſon, when we conſider alſo the ſhortneſs of human exiſtence, that a great portion of the day ſhould be ſpent on the decoration of the Perſon?

But think not, becauſe I diſcountenance a too great fondneſs for, and attention to dreſs, that I would adviſe you to neglect it altogether. This is not my meaning. It is Dreſs which diſtinguiſhes the civil from the ſavage ſtate: And the more a people have advanced in refinement, the greater taſte have they diſcovered in their apparel. But there is a certain line to be drawn which if we exceed, Dreſs is ſo far from being an agreeable accommodation, that it will rather encreaſe the diſtreſſes of human life. If the Body be too profuſely ornamented, it not only becomes troubleſome, but often fails in its deſign, by diſfiguring the Perſon, inſtead of giving an additional luſtre to it. A graceful eaſe is ſeldom to be found under a load of garments, and theſe ſplendidly decorated. The female Sex are frequently ſo little judges of their own perſonal beauties or defects, as to miſtake the proper method of ſetting off the former, or concealing the latter; ſo that, by miſplaced finery, a different effect from what was intended has been produced. Nature requires not theſe ſtudied ornaments. A plain manner is, in general, the greateſt embelliſhment. Beauty and Innocence, even in a ruſtic, but decent garb, will

will be more pleaſing than a form, though handſome, yet rendered ridiculous by a borrowed plumage. And where we obſerve ſimplicity of attire, we commonly perceive an invariable neatneſs. But it has been often remarked of thoſe, who endeavour to decorate their Perſons with a more than uſual attention, that, at other times, when they are ſecluded from the public eye, their indifference to the article of dreſs has been ſo obvious, as to render them liable to cenſure for a ſlovenly and indelicate appearance. A uniform neatneſs, in which there may be a proper degree of elegance, is certainly preferable to a diſhevelled attire in the morning, with a ſplendid exhibition of finery in the evening.

And here I would take the opportunity of recommending to you a habit of cleanlineſs, which is not only agreeable in itſelf, but is alſo in the power of every Perſon, of whatever rank or ſtation, to practiſe. Cleanlineſs will give a grace to the meaneſt garment; but finery without it will diſguſt the beholder. To be neat and to be fine are not one and the ſame thing. There is a Taſte in dreſs as well as in the arts: And Taſte, to whatever object directed, is founded on ſome general principles, from which every deviation will offend the critical obſerver.

This

This neatneſs I am now recommending, is of more importance than you may probably ſuppoſe. I would wiſh you to be convinced of its importance, that you might not neglect to cultivate a grace, particularly congenial to your age and ſex. For if you deſpiſe it now, you will ſcarce acquire it afterwards. But, on the contrary, if, whilſt you are young, you are always neat and clean in your Perſon and your Dreſs, you will never afterwards be ſeen otherwiſe.

I have already obſerved to you, that habits formed at an early age are not eaſily eradicated. Theſe relate to the body, as well as to the Mind and temper. If you contract a ſlovenly manner whilſt young, it will diſcover itſelf, as you advance in years. There cannot be a greater ſtigma on the female character, than a want of delicacy and neatneſs. The diſpoſitions of children, in this reſpect, are eaſily to be diſcerned. The ſame habiliments on one will appear graceful and pleaſing; on another, diſorderly and diſguſting. The former will look better in a mean garb, than the latter in a rich one.

The advantages ariſing from this uniform neatneſs are theſe: It not only renders your Perſons more pleaſing and agreeable; but contributes alſo to bodily health. In point of œconomy it is likewiſe uſeful; for Ladies of this diſpoſition are leſs expenſive in their dreſs; becauſe

becauſe they are more careful in the preſervation of it; and they derive no ſmall ſatisfaction from wearing clothes that are free from thoſe ſtains and blemiſhes, which we may obſerve in the apparel of ſuch Perſons as are inattentive to this article.—The want of cleanlineſs, on the contrary, will not eſcape cenſure; as it denotes an indolence of temper, and a mind not impreſſed with juſt notions of propriety and decorum.

With reſpect to the modes of Dreſs, it is difficult to preſcribe rules. They are intended, in ſome meaſure, to preſerve a proper diſtinction amongſt the different ranks of Society. It would, therefore, be abſurd for the Tradeſman to put on the habit of a Nobleman; or the Woman, whoſe fortune is ſmall, to affect the appearance of a Lady of Rank. Every one muſt be the beſt judge of her own ſituation in life; to which there are certain modes ſo peculiarly adapted, that ſuch as are deſirous of dreſſing in character, can never be at a loſs as to fitneſs and propriety.

Beſides, it would not only expoſe you to ridicule, by dreſſing beyond your ſtation, but it might alſo involve you in expences which you could not afford. By indulging this propenſity, you might be tempted to contract debts, which it would not be in your power to diſcharge. Such a conduct would alſo lead you

to the commiſſion of mean actions. In which caſe, diſhoneſty would appear more conſpicuous in a ſhowy garb; and the finger of reproach would aſſuredly be pointed at her, who appears fine at another's coſt. This fondneſs for oſtentation has occaſioned the ruin of many families. Perſons of ſmall fortunes are too much inclined to imitate their ſuperiors. The Romans were ſo well perſuaded of the fatal effects of ſuch a diſpoſition, as to enact ſeveral laws, whereby the Women were reſtrained from a profuſion of ornaments.

A paſſion for dreſs produces a great variety of modes. It is to this humour we muſt attribute the charms of novelty. That faſhion, which, at its appearance, excited an admiration, ſoon loſes its reſpect from common uſe; though its value, if it have any, is ſtill the ſame. This fondneſs for change betrays a fickle mind.

Faſhion can reconcile the greateſt contradictions. A ſudden departure from one extreme to another, has at firſt an awkward appearance. But we readily conform to the reigning mode; and ridicule the ſingular taſte of thoſe who have not adopted it. This proves how flexible our opinions are to cuſtom! And that the beautiful or the ugly is not in the things themſelves, but in our own capricious judgments.

Our

Our Bodies, as well as our Dreſs, are ſubject to the tyrannic laws of faſhion. How many of its votaries ſacrifice eaſe and convenience for the ſake of conformity! How many have tortured their limbs, in order to improve their ſhape! Whereas, by reſtraining nature, they have brought on diſtortion and deformity. This adherence to faſhion is oftentimes injurious to health. Your Dreſs ſhould be accommodated to the ſtate of the Atmoſphere, and to the climate in which you live. But if, in order to be faſhionable, you ſhould too much expoſe the Body to the ſeverity of the Weather, or cover it with garments that are too light, you muſt expect, as a natural conſequence, thoſe Diſeaſes, which ariſe from colds, and which have been frequently fatal to your ſex.

Seeing, then, that the decrees of Faſhion are ſo arbitrary and univerſal, you might incur the cenſure of ſingularity, were you wholly to diſregard them. You ſhould comply with the general cuſtom, as far as will be conſiſtent with your manner of life, your fortune, your perſon, or your health. Eagerly to graſp at a new faſhion as ſoon as it has made its appearance; and then to follow it through all its ridiculous ſhapes and extremes, is not only a mark of extravagance, but diſcovers alſo, how much

the

the mind can be entertained with objects in themſelves trifling and inſignificant!

That mode of Dreſs, which will improve the natural charms of your Perſon, and, at the ſame time, diſplays the greateſt modeſty of deportment, ought to be preferred. Young Women are not apt to be inattentive to the concerns of Dreſs; though after a change of condition, they often neglect their attire. The ſame moderate attention, which I have recommended before marriage, is neceſſary afterwards; otherwiſe they would pay but an ill compliment to their huſbands.

Simplicity of Dreſs has been a favourite topic of commendation amongſt the Poets. In the fine Epiſode of Thomſon, in his Poem on Autumn, his Lavinia is beautiful; but ſimply dreſt.

——————————— a native grace
Sat fair proportioned on her poliſhed limbs,
Veil'd in a ſimple Robe, their beſt attire,
Beyond the pomp of Dreſs; for lovelineſs
Needs not the foreign aid of ornament,
But is, when unadorn'd, adorn'd the moſt.

I ſhall only add to what has been ſaid with reſpect to the modes of Dreſs—That they ſhould be adapted to the ſeveral Periods, as well as the ſeveral ſituations of life. There is certainly

certainly a proper manner both to the married and to the unmarried Lady; to the old and to the young. As the light and airy habiliments of the Torrid Zone would ill become the inhabitants of the Frigid; ſo it would be as inconſiſtent for old age to appear in the robes of gay and ſprightly youth.

I ſhall conclude with a few brief remarks on the importance of Dreſs.—Young Perſons are generally elated with a new garb, and aſſume ſome conſequence on the occaſion. But it is not Dreſs, however ſplendid, which can make you more worthy of reſpect: An extreme fondneſs for it may lay the foundation for Pride; and you will be ſubject to a mortification, if you ſhould ſee another in better garments than your own. But does Dreſs alter the character of the Wearer? Do you imagine, that, by diveſting yourſelf of one ſet of clothes, and putting on another more elegant, you are intitled to more veneration? Do you think, that if your apparel ſhould be finer than your neighbours, you are therefore more excellent than they? Do you believe that you have a right to treat others with neglect, whoſe external appearance is inferior to your own? Such an opinion as this muſt proceed from a falſe idea, that it is in the power of Dreſs to confer merit. But this is ſo far from being the caſe, that you will frequently meet with deſerving Perſons whoſe circumſtances

cumſtances will not permit them to wear a faſhionable habit. Mr. Pope has expreſſed a ſimilar ſentiment in the following couplet:

Worth makes the Man, and want of it the Fellow,
The reſt is all but Leather and Prunella.

It is much to be apprehended, that thoſe of your Sex, who are ſo fond of Dreſs on themſelves, will alſo prefer it on others, before every uſeful accompliſhment; and that their reſpect for their acquaintance will riſe or fall, in proportion to the plainneſs or finery of their clothes.

Be then aſſured, my young Audience, that you can derive no merit from the decorations of Dreſs—that the embelliſhment of the Perſon ſhould not engroſs ſo much of your attention as to induce you to neglect that of the mind—and that a uniform neatneſs is more reſpected than finery and oſtentation.

LECTURE XI.

Force-t-on vos Filles à perdre leur Tems en Niaiſeries!—Vous empêche-t-on de les inſtruire et faire inſtruire à votre Gré?

ROUSSEAU.

HAVING already conſidered, what are the principal duties of the female Sex, with reſpect to domeſtic life; and what ſort of education is neceſſary for the purpoſe of adapting them to that ſituation; I ſhall proceed now to point out thoſe further improvements, which are requiſite to form them for ſociety; and which have a more particular relation to the mind. But here it may be naturally aſked, What is the *Mind?* In anſwering this queſtion, I ſhall be as conciſe as poſſible; ſatisfied if my explanation ſhould ſerve to give you ſome idea of its properties; for as we are ignorant of its ſubſtance, we can only judge of its nature from its effects: And becauſe of the intricacy of the ſubject, there have been many curious and complex diſſertations upon it by Men of learning.

Man

Man is compoſed of two Parts, a Soul and a Body. The Soul is of a ſpiritual or immortal nature, and is therefore frequently called Spirit. It is by this name we diſtinguiſh all Beings that are of a ſuperior order to ourſelves. It is alſo applied to God, the Creator of all things. And as the ſoul of Man, on account of its excellency, is ſuppoſed to be a ſpark or particle of the Divine Eſſence, we aſcribe to it ſpirituality.—That other part of Man, the Body, we know, by experience, is ſubject to decay and diſſolution: But we are informed, from the Scriptures, that the Soul ſurvives it in another ſtate of exiſtence.

The Powers of the Soul are divided into two kinds; the one is called *mental*, the other *moral*. Hence we derive the diſtinction of the faculties of the *mind* and *heart*. By the former we are enabled to think. By the latter we are excited to action; and our actions will be good or bad, in proportion as our moral affections are governed by Reaſon or Senſe. The moral affections are called the faculties of the *heart*, becauſe it is from that organ of the body, that theſe impulſes ſeem to originate. In like manner the faculties of the *mind* are ſometimes called the faculties of the *head*, from the opinion, that thought ſprings from the brain.

The principal faculties of the mind are theſe: It is *Reaſon*, in the firſt place, which diſtinguiſhes us from mere animal life. By this we diſcover,

diſcover truth, and acquire knowledge. This quality of it is called *Underſtanding*. When we make a compariſon of different things, and determine as to their ſeveral properties or attributes, we exerciſe our *Judgment*. A Power of forming a variety of pleaſing Images in the Mind is called *Fancy*, or *Imagination*. A capacity of making diſcoveries, or contriving things that are new and uſeful, is ſaid to be *Invention*. A ready and quick apprehenſion, with a promptitude in learning, is called *Genius*. A perception of, and reliſh for, the Beauties both of the works of Nature and Art, is called *Taſte*. To retain and recollect paſt occurrences or ſenſations is the peculiar office of *Memory*. Theſe are the faculties of the mind, by the proper application of which, we arrive at intellectual improvements, collect uſeful ideas, and become intelligent Beings.

The *faculties of the heart* are certain emotions, by which our moral conduct is directed. If they have a good tendency they will produce virtuous manners. If they have a bad tendency, they will lead to evil, or, in the ſcripture language, to the practice of ſin and wickedneſs. Their influence is not equal upon all: Some are under the dominion of one Paſſion, and ſome of another. The operations of each will be alſo different. In ſome Perſons, a particular appetite is indulged to an extreme; in others it is reſtrained within the bounds

bounds of moderation; or within thoſe limits, which either Conſcience dictates, or which have been preſcribed by certain laws revealed by God to Man. From the different operations of the Paſſions proceed the ſeveral tempers and diſpoſitions of Mankind; and it is from obſerving their effects on the human conduct, that we aſcertain the characters of individuals.

It is the buſineſs of Reaſon to regulate theſe Paſſions or affections; which, under proper ſubordination, are the neceſſary ſprings of action; but if ſuffered to riot in exceſs will be productive of moral evils. As for inſtance, *Self-preſervation* is a proper and natural affection; but it may degenerate into a mercenary and ſelfiſh ſpirit, whoſe fruits are ſometimes oppreſſions and injuſtice.—*Pleaſures* may be either ſenſual or rational; the former uncontrouled will lead to crimes and puniſhments; the latter will be innocent, and produce real enjoyment.—A *true ſenſe of Honour*, joined to ſenſibility, may be a protector of Virtue, and an Avenger of Vice; may ſupport the decorums of civil life, and check the impertinence of folly: But a *falſe ſenſe of Honour* may produce Anger, Revenge, and even Murder.

That the faculties of the Mind are common to both Sexes is not to be diſputed: But it has been argued, whether they poſſeſs them in an equal degree? By ſome it has been aſſerted, that

that the natural talents of Men are ſuperior to thoſe of Women. But this is an aſſertion without proof; and may be eaſily confuted by the teſtimony of experience. Were we to make a candid compariſon between male and female abilities, independent of educations, the reſult would be by no means favourable to this opinion. That the capacities of each Sex are equal, may be eaſily perceived by an attentive obſerver of children, previous to the culture of tuition. If any difference be then diſcernible, it is certainly in favour of Girls; who in general diſplay a greater ſhare of vivacity, and a readier talent for Converſation, than Boys. "The Judgment and "the Underſtanding ripen much ſooner in the "former, than in the latter. Women obſerve; "and Men reaſon*." The cauſe is obvious. Whilſt the Male Sex are confined for a ſeries of years to the ſtudy of Books; the Female Sex, whoſe education is different, are more at liberty to read the World, and notice what paſſes in it. It is not neceſſary, neither is it expedient for the purpoſe of civil Society, that Girls ſhould be educated in the ſame manner as Boys: But were a ſimilar plan to be adopted, the Women, without doubt, would be as well informed in the ſyſtem of human knowledge as the Men.

* Rouſſeau.

But

But we need not confine ourſelves to theory. The productions of ſeveral literary Ladies might be mentioned as ſufficient proofs of the extent of the female mind; which has often, by the force of its own powers, made a conſiderable progreſs in erudition. It might be farther obſerved, that, in this reſpect, they have been more frequently indebted to natural capacity, joined to their own application, than to the aſſiſtance of Teachers. A recent inſtance confirms the truth of this remark. There is a woman * now living, born of indigent Parents, uneducated, and obliged to work for her daily bread, who has aſtoniſhed the World by her Poetical compoſitions.

On the revival of Learning in this country, when knowledge began to ſpread by the invention of Printing, it was very common for Perſons of Rank or Fortune to give their daughters a learned education, and to have them inſtructed in the Greek and Latin Languages. Queen Elizabeth could converſe in the laſt; and was well acquainted with the claſſics. Lady Jane Grey, as celebrated for her Beauty, as her misfortunes, was found in her apartment reading Plato, a Greek Author. But though ſeveral Women, at this period, could compoſe in theſe ancient Tongues, yet, ſays Dr. Kippis †, "there

* Mrs. Yearſley, a Milk Woman at Briſtol.

† Biographia Britannica.

"was

"was by no means that diffuſion of knowledge, "that cultivation of Mind, that taſte for Books, "which we now meet with, in almoſt every "company of Ladies. Neither do we find, that "the learned Women of the ſixteenth Century "produced ſuch Works, as have continued to "be read much by Poſterity."

Many Women amongſt the Moderns have rendered themſelves eminent in almoſt every province of Literature. Madame Dacier tranſlated Homer from the Greek into the French Language. One of our own Countrywomen * has given a Verſion, in the Engliſh language, of Epictetus, a Greek Writer. But a tranſlation from the Hebrew, which, by the Men, is leſs ſtudied than the former, may appear more extraordinary. This has been done by Miſs Francis†.

Amongſt our female Hiſtorians, Mrs. Macauley is the firſt in rank. Her Hiſtory of England is written in a nervous and animated ſtyle. It is alſo diſtinguiſhed by a freedom of inveſtigation. —Mrs. Trimmer's Sacred Hiſtory, ſelected from the Scriptures, has met with approbation from the Public. And by Miſs Murry, the World has been favoured with a conciſe Hiſtory of the

* Mrs. Carter.

† She publiſhed a poetical Verſion of Solomon's Songs, with Notes critical and explanatory.

Kingdoms of Judah and Iſrael, interſperſed with moral reflections, particularly adapted to the improvement of young Perſons.

It is needleſs to be more particular. I ſhall, therefore, only obſerve in general, that there are ſeveral Ladies * of this Country now living, who, in dramatic productions, in Poetry, in tranſlations from the French and Italian, and in miſcellaneous literature, have ſufficiently proved, that your Sex are not deficient in mental endowments. And it would be doing them an injuſtice not to ſubjoin the following Eulogy of Dr. Kippis: "Another circumſtance obſervable in "the learned Ladies of the ſixteenth Century is, "that they were moſt eminent for their piety. "It is pleaſing to reflect, that the beſt female "Authors of the preſent day, are not inferior "to them in pious and virtuous principles and "conduct. To which may be added, that theſe "Ladies are unaffected in their manners, and "that they do not eſteem themſelves above the "ordinary duties of domeſtic life."

From this ſhort review it will ſurely be allowed, that in works of literature, the Women have acquitted themſelves with reputation; and that they by no means deſerve the reproach of thoſe

* It will be ſufficient to enumerate the following names: Mrs. Cowley, Griffiths, Barbauld, Dobſon, Carter, Montague, Chapone, Smith, Robinſon and Inchbald, Miſs Moore, Seward, Williams, Lee and Burney.

Men,

Men, who, in all the pride of ſcholaſtic learning, depreciate their natural abilities. However the ſoil may be neglected, yet they have given ſufficient proofs, that the minds of the fair Sex are capable of cultivation, and have been enriched by erudition. The Sciences are not too abſtruſe for female Genius: And there have been Women, who have given ample teſtimonies of the quickeſt perceptions; with a diſcernment and penetration equal to the ableſt Stateſmen. I mention theſe circumſtances as an exemplification of their capacities; for when Ladies enter into political contentions, or devote their lives to ſtudy, they throw off the female character. Their ſphere of action is different; in which they have humbler and more uſeful duties to diſcharge. What I contend for is the extent of the female mind; and the facility with which it might be improved.

As, therefore, it cannot be denied, that your Sex have given equal proofs with the Men, of Genius, Judgment, Taſte and Imagination, it ſhould be your care, my young Audience, to apply thoſe talents, in whatever degree you may poſſeſs them, to proper ſubjects; and to devote ſome part of your time to uſeful Reading. The Knowledge you will thus acquire, will enable you to ſupport your proper rank in Society; and wipe off the aſperſion of a fondneſs for

levity and trifling, with which your Sex has been charged.

It is not ſufficient that you are taught the domeſtic arts. If you would wiſh to have a true ſenſe of virtue and decorum, to be fit companions for Perſons of ſenſe, and to act with eaſe and dignity in your future ſtations, let it be your deſire, that your mind ſhould have it's due ſhare of inſtruction; and let there be no want of application on your parts, ſhould you be ſo happy as to be directed in a proper plan for improving it. And though it be not neceſſary for Women to ſtudy the learned Languages, or thoſe Arts and Sciences which are called Profeſſional, yet a certain degree of knowledge is both ornamental and uſeful. It is, therefore, an illiberal prejudice to ſay, that Women ſhould be kept in ignorance, in order to render them more docile in the management of domeſtic concerns.

Pretenders to Literature are not to be ranked with the learned: And if there have been Pedants amongſt the Women, they have been alſo found amongſt the Men; ſo that this weakneſs is not peculiar to the female ſex. Neither has it been obſerved, that ſenſible Women have deſpiſed the duties of their ſtation. Their ſuperiority in knowledge has rather added a grace to their domeſtic offices; and rendered their manner of diſcharging them more engaging and agreeable. Women thus informed are leſs liable

liable to fall into the faſhionable follies of the age, or to be fatigued with their own homes, where Books and Converſation will afford them, at their leiſure hours, a ſufficient amuſement, without having recourſe to places of public reſort and diſſipation.

I have already obſerved, that it is not neceſſary for Women to be taught the learned languages. There are ſome modern ones, ſuch as the French and Italian, the ſtudy of which has, of late years, been introduced into the ſyſtem of female education. The firſt may be conſidered as more eſſential than the laſt, becauſe of our vicinity to, and intercourſe with that nation by whom it is ſpoken. But I would particularly recommend to you an acquaintance with the Grammar of your own Tongue: Becauſe there is nothing which expoſes a Perſon's want of literature or education, more than miſtakes in ſpeaking or writing; and when errors are committed in theſe reſpects, they ſeldom paſs unnoticed. Impropriеties of Speech will ſoon be diſcovered; but thoſe of compoſition, as in the inſtance of Letter-writing, to which probably you will find frequent occaſion to have recourſe, will remain as more laſting proofs of ignorance. An idea will be formed of your Abilities, from the knowledge you have acquired of your own Language. Grammatical faults, whether they regard Orthography or Conſtruction,

will ſeldom be treated with much lenity. They are commonly the ſubjects of ridicule or criticiſm. To have it ſaid of you, that you are ignorant of the language of the Country in which you are born, is a ſtigma eaſily to be avoided, if you be attentive to this branch of inſtruction.

The inference I ſhall draw from what has been ſaid, and with which I ſhall conclude the preſent Lecture, is this—You are now at that ſeaſon of life, when you are moſt ſuſceptible of improvement. Your faculties are now expanding; and, by exerciſe, will increaſe their power. The memory is capacious; and ſhould, therefore, be furniſhed with ſuch materials, as may be profitable to you hereafter. The more it is employed, the more retentive it will be. The underſtanding is now inquiſitive and eager for information. Let it be your wiſh, that it might be directed to the contemplation of proper objects, and to the acquiſition of uſeful knowledge. If left uncultivated, you will conceive falſe notions of things, and will probably imbibe ſuch inveterate prejudices, as may hereafter give a wrong bias to your conduct through life.

LECTURE XII.

"She, who has no Taſte for well-written Books, will often "be at a Loſs how to ſpend her Time; and the Conſequences "of ſuch a State are too frequent not to be known, and too "fatal not to be dreaded."

DR. KNOX.

HAVING already proved, that the female mind is endued with capacities ſufficient for the acquiſition of knowledge, We will next conſider, by what means it is to be attained. Reading is the principal ſource of intelligence and information. It alſo joins amuſement with inſtruction. Books are the repoſitories of all Science, both divine and human; ſo that whatever relates to the preſent or the future life, may there be found. By their aſſiſtance, we are acquainted with the events of ancient and modern times, and, in ſhort, with the hiſtory of Mankind, which includes whatever relates to Religion, to Government, to the Paſſions, to Manners and to Learning. The productions of Nature and Art open a wide field for ſtudy and inveſtigation. But if,

as

as it has been obſerved, it would employ a conſiderable portion of time to analyze, with accuracy, the ſtructure and properties of any ſingle thing out of all the works of Creation, how ſhould we be able, in the ſhort ſpace of human life, to explore the various objects that ſurround us on every ſide! This could not be effected by the moſt unwearied diligence, if Mankind had not the means of perpetuating the fruits of their labours and obſervations, by handing them down to poſterity; who are thus informed of the diſcoveries of others, and are thereby enabled to extend and improve them. In Books, therefore, are preſerved the knowledge and experience of our Predeceſſors; and we acquire them without thoſe applications, which have been already exerted. The Works of Art are brought to greater perfection, and made more ſubſervient to the wants and neceſſities of Mankind, by an acquaintance with the works of nature.

By Books, likewiſe, your Paſſion would be agreeably animated; and you would be ſuſceptible to the nicer feelings of pity and benevolence. Neither would the emotions of tenderneſs only be excited. The moral affections would all in turn be ſuitably engaged, by the greateſt and moſt intereſting ſubject that can employ the human mind. Such Perſons as have happily acquired a taſte for Reading, are furniſhed with an entertainment the beſt adapted to rational

Beings,

Beings. They will never complain of the tediouſneſs of time. To this they will devote their leiſure hours, or thoſe opportunities that interfere not with the engagements which they owe to domeſtic employment or ſociety.

It is to Books that we are indebted for all that diſtinguiſhes us from Savages. By them the underſtanding is enlarged, and the Principles and Duties of Religion inculcated. They are the channel, through which the knowledge of all uſeful arts and ſciences is conveyed; together with the Hiſtory of their origin, progreſs and improvement. Through their aſſiſtance, we can trace the gradations of the human mind from barbariſm to refinement. We can compare the ſtate of ancient and modern literature, as well as ancient and modern manners: And we can inform ourſelves of the ſentiments and opinions of thoſe, who have not only gone before us, but who have lived in remote ages. By the help of Books we can ſit at eaſe, and travel to the moſt diſtant parts of the World; behold the cuſtoms and manners of all the different nations on the habitable Globe, and read their various hiſtories, governments and laws. Neither are we confined to the earth we inhabit. We can ſurvey the other Planets; and read the ſublime deſcriptions which have been given of the ſolar ſyſtem, and all the wonders of the Skies. The diſcoveries, which have been made in this part ofnature, are

aſtoniſhingly great. The objects were too grand not to engage much of the attention of Mankind in every age of the World. The obſervations of Aſtronomers have been recorded for our inſtruction; and they are ſuch as muſt convey to the mind, the moſt exalted ideas that it is poſſible to conceive, of the immenſity of creation; and of the infinite wiſdom, power and excellency of that Being who could create a ſyſtem of ſuch amazing extent; and conduct it, in all its parts, with ſuch admirable ſymmetry, contrivance and deſign.

By Books we learn to ſuſtain adverſity with fortitude, and proſperity with moderation; becauſe they furniſh us with uſeful precepts and examples adapted to every condition of life. They enable us to compare paſt ages with the preſent; and to obſerve what, in our forefathers, is worthy of imitation, and what ought to be avoided; that we might thereby improve by their virtues, and take warning by their errors. Reading ſerves alſo to diſpel the gloom of ſolitude; and diffuſe over the mind a placid cheerfulneſs. To Books we are indebted for every thing that can profit or delight us; becauſe in them are collected the wiſdom of ages, the united labours and reſearches of the learned and ingenious.

The truths, with which we are furniſhed by Reading, contribute alſo to nouriſh and ſtrengthen

en the mind, which, like the body, requires proper aliment. As we uſually adopt the opinions, and imitate the examples of thoſe, with whom we daily converſe, ſo by making ourſelves acquainted with the ſentiments and conduct of the good and wiſe, we are led to conform to them in our habits of thinking, and in our modes of practice. The mind that has not in itſelf a ſufficient ſtock of ideas, may, by reading, be furniſhed with ſuch as will promote reflection and meditation. It will enable us to contemplate truth in a variety of forms, and extract from thence uſeful principles and maxims.

The underſtanding that has not been enlightened, is expoſed to the prejudices of ignorance, and the impreſſions of ſuperſtition. Bigotry and Enthuſiaſm generally ſupply the place of knowledge; and their effects have been frequently fatal to the peace of mankind. But thoſe, who are converſant with Books, are not ſubject to viſionary deluſions and groundleſs fears. They are liberal in their opinions, and candid towards thoſe who differ from them; particularly with reſpect to the doctrines of Religion, and modes of worſhip; which difference, from the want of a tolerant ſpirit, has been productive of animoſities and perſecution.

Reading will alſo prepare you for Society. Your ſex, it muſt be confeſſed, are fond of ornamental accompliſhments. And can there

be

be one more ornamental, than the art of pleaſing in converſation? An exterior grace not only ſtrikes the Beholder, but is likewiſe a favourable introduction: yet where externals only have been ſtudied, what you gain at firſt, you would loſe afterwards. The impreſſion will not be laſting. Whereas an improved Mind, though it may not immediately recommend itſelf, yet cannot fail of procuring reſpect and eſteem, if accompanied with modeſty and good nature; for even theſe are more to be expected from a Woman of Senſe, than from her, who has no ideas of moral propriety; or of the neceſſity of governing the temper. The Beauties of the Mind and virtues of the Heart will always meet with reverence. Though the Graces may embelliſh all intellectual acquirements, yet they will not ſupply their place; but will only render ignorance more conſpicuous, and excite, at the ſame time, an emotion of pity, that an elegant form ſhould not be united with interior excellency.

Converſation muſt be inſipid where the mind is void of ideas, and is not capable of thought or reflection. Materials muſt be laid up in youth, to ſupply the wants of age; without which the Society of Perſons uninformed, will be often troubleſome and diſagreeable, by a dull repetition of frivolous remarks, or by unintereſting garrulity.

By

By reading you are qualified either to remain at home or to travel and visit, with a greater degree of satisfaction, than if you were unacquainted with Books; for these are the best companions of retirement; and when abroad, you will have frequent opportunities of applying, with pleasure and advantage, that knowledge you have thence acquired. You will be enabled to receive a purer enjoyment, even from the outward faculties; of which no one is more extensive than the sense of seeing. An ignorant Spectator will behold an object that is beautiful and sublime, without any emotion; but when the *Mind's eye*, as reason is sometimes called, directs that of the Body, how visibly is it affected! and how does it sparkle with delight! Such Travellers will survey the natural curiosities of whatever Country they are in with particular pleasure, after having read the descriptions of others. Every Place they visit, which is memorable for some famous exploit, some remarkable event, or for giving Birth to some Person of eminent talents, will excite correspondent sensations or reflections. A Picture will not fail of pleasing even those, who have no taste for Painting. Being conversant with Books, the subject, which has employed the Pencil of the Artist, will occur to their recollection; and they will perceive, perhaps, at one glance, that it is taken either from ancient or modern

modern Hiſtory; or from the mythology of the Greeks and Romans, which, by its multiplicity of Gods, and the extraordinary adventures recorded of them, has furniſhed copious materials for Poets, Painters and Sculptors. They can compare the repreſentation of the Painter with the deſcription of the Poet, and thus afford a varied entertainment to the mind.

To Perſons of Reading, the diverſified appearances of Nature, diſtinguiſhed as they are by Hills, Vallies, Rivers, Foreſts, with the productions of the animal and vegetable tribes, muſt communicate both a rational and ſenſible delight. The contemplation of ſuch Scenes will remind them of the poetical imagery, and picturesque deſcriptions of our moſt celebrated Bards.—Reading is an amuſement, for which the Country is particularly favourable. Indeed the obligation is mutual. The one affords ſilence and tranquillity; and the other ſerves to beguile thoſe hours, which, in a rural ſituation, might poſſibly be languid.

An acquaintance with the World, or with the manners of mankind, is another advantage, which reſults from reading. The knowledge thus acquired, will prepare you for your appearance on the buſy ſtage of life; and enable you to act your parts with caution, and yet with firmneſs. The characters of Virtue, of Vice and of Folly, have been ſo ſtrongly marked by the Hiſtorian

Hiſtorian or Moraliſt, that you will be leſs liable to deception, when you ſee the living Portraits: whereas the errors of the female Sex have often proceeded from an ignorance of the World at their firſt outſet. But in Books are exhibited juſt Pictures of human nature.

Yet this neceſſary tuition has been deſpiſed by ſome, who have ſucceeded in the world, not by their merit, but by the arts of addreſs and diſſimulation. From their own good fortune, they have been induced to recommend the ſame practice; and have adviſed the early introduction of the female Sex into public company. But domeſtic retirement is doubtleſs a more uſeful School for young Perſons of your Sex. In the former they will be expoſed to the ſeductions of gaiety and pleaſure; or, at beſt, their judgments are liable to be miſled by the caprice of faſhion, the folly of pride, or the affectations of vanity. In the latter, they will learn wiſdom and prudence. Here too they will probably have recourſe to thoſe Books which will teach them the duties of their Sex, and the fallacy of all human purſuits, which are not founded on the principles of virtue and religion. This will be the ſafeſt way of acquiring a knowledge of the World; for if the baſe and treacherous deſigns of Libertines are only to be diſcovered, unleſs they converſe with them, both their honour and reputation will be expoſed. "Muſt a Woman

"learn

"learn," says Dr. Fordyce, "how to defend "herself against danger, by having felt its bit- "terness—by entering into any Company that "tempts—engaging in any Friendship that "offers, or accepting of almost any Creature "that happens to court her. A Female, who "acts upon this plan, is lost; and she, who "would effectually escape dishonour and re- "morse, reproach and ridicule, must endeavour "to know the World from Books—to collect "experience from those who bought it; and to "shun misconduct herself, by observing the ca- "lamities it has occasioned to others."

The misconduct of young Persons proceeds, in a great measure, from their mistaken notions in the article of amusement; a propensity to which, if ill directed, frequently drives them to dangerous resources. Having formed no taste for the Pleasure of reading, they inconsiderately betake themselves to every place that flatters their gay imagination with the prospect of delight and joy. It is a difficult matter to be idle and innocent: And Diversions are so often criminal, that they should be, as much as possible, avoided; since they are frequently at the expence of some Virtue or another, or, at best, often lead us into folly. We should, therefore, endeavour to enlarge the circle of our rational and innocent Pleasures, that we might have recourse to them with safety, and return from them with satisfaction.

tion. Reading may certainly be ranked amongſt the number.

The knowledge, which is acquired by Books, is not only ornamental to Perſons of Fortune, but is uſeful alſo to thoſe, whoſe circumſtances are not affluent; for as the laſt are not able to enter into ſuch Societies, or partake of thoſe amuſements, which are only within the reach of the opulent, they may derive equal, and perhaps more ſatisfaction from reading. In the hours of ſolitude, and relaxation from buſineſs, here will be their reſource. The refined enjoyment ariſing from hence can only be reliſhed by ſuch as have improved their underſtandings. It may be truly called the luxury of the mind. Without this domeſtic pleaſure, they might have ſome reaſon to complain of the partial diſtribution of riches. But they will have leſs cauſe to repine, when they conſider, that the gifts of the mind are beſtowed with a more liberal hand. Not being confined to any particular rank in life, they are the common bleſſings of mankind. Theſe, if properly applied, are more conducive to Pleaſure than wealth; for ſhould the laſt be the lot of the ignorant, they could not, with all their affluence, enjoy thoſe delights, which flow from intellectual improvements. Let each party balance accounts, and then ſee whoſe Pleaſures are moſt durable, or which poſſeſs the charms of novelty or repetition. I infer, then, that unleſs

unleſs you can prevent the tædium of Solitude, and make your own homes agreeable, no laſting ſatisfaction is to be found from mixed Companies and public places.

Since the invention of Printing, Books have increaſed, and, in conſequence, knowledge has been more diffuſive. You can, therefore, no longer plead, as an excuſe for mental deficiency, that the Male Sex are deſirous of keeping you in ignorance; and are the monopolizers of Learning; becauſe, as Books are now ſo eaſily to be procured, and in which every ſubject of Literature is ſo familiarly explained, it muſt be your fault, if you do not have recourſe to them: And the other Sex, on their own account, would not wiſh to deprive you of this opportunity of improvement; as the Converſation of a ſenſible Woman muſt ſurely be more agreeable to them, than that which is deſtitute of wit, vivacity or intelligence. The acceſs to knowledge being thus eaſy, there are but few females, who can urge as an apology for their neglect, the want of opportunity. It is not confined, as in paſt ages, to thoſe only who were acquainted with the learned languages; becauſe there is no ſubject, on which the human mind has been employed, that has not been fully inveſtigated in our own; and there are no Ancient Authors of celebrity which have not been tranſlated into Engliſh. This diffuſion of Science has placed

mankind

mankind more on a level, in point of underſtanding, than in thoſe times, when only the rich could purchaſe Books, on account of the expence of tranſcribing them; the multiplicity of Copies, by means of the Preſs, being, at the period I allude to, unknown.

Some have objected to literary improvements in your Sex, from an idea, that they will tend to make them vain and conceited. But this objection ſeems to have no foundation in fact.—Women, who are diſpoſed to be vain and conceited, will indulge this propenſity, whether they have any degree of learning or not: And vanity, or affectation, much oftner proceeds from trivial cauſes, than from knowledge. A modeſt and unaffuming behaviour is more to be expected from a ſenſible Woman, than from one who is ignorant. The laſt is generally loquacious, and often impertinent.

It has been thought by others, that Reading will be an hindrance to domeſtic duties. Let us hear one of your own Sex, upon this ſubject. "If you riſe early," ſays Mrs. Pennington to her daughter,—"if you waſte no unneceſſary "time in dreſſing, and if you conduct your "houſe in a regular method, you will find many "vacant hours, unfilled by this maternal buſi-"neſs; and no objection can be made to your "employing theſe in ſuch improvements of the "mind, as are moſt ſuitable to your genius and "inclination.

"inclination. I believe no man of underſtand-
"ing will think, that, under ſuch regulations, a
"Woman will either make a leſs agreeable com-
"panion, a leſs uſeful Wife, a leſs careful Mo-
"ther, or a worſe Miſtreſs of a family, for all
"the additional knowledge her induſtry and
"application can acquire."

But the advantages of Reading can only be derived from a proper choice of Books. That courſe of Reading muſt be unprofitable, which is confined to Novels; and this, I am apprehenſive, is too much the caſe with your Sex. The Preſs daily teems with theſe publications, which are the traſh of circulating Libraries. There are but few Novels, which have a tendency to give a right turn to the affections; or, at leaſt, are calculated to improve the mind. A peruſal of them, in rapid ſucceſſion, is, in fact, a miſemployment of time; as, in moſt Novels, there is a ſimilarity in the incidents and characters; and theſe perhaps are unnatural, or ſeldom to be found in real life: ſo that young Women, who apply themſelves to this ſort of Reading, are liable to many errors, both in conduct and converſation, from the romantic notions they will thence imbibe. Novels are the laſt Books which they ſhould read; inſtead of being almoſt the firſt, as is the too general practice; becauſe when their judgment is matured by uſeful reading; when they are acquainted with the beſt

Authors.

Authors in the Engliſh language, and have thereby acquired a taſte for literature, they will reject from this ſpecies of compoſition, all ſuch productions as are not worthy their peruſal; and they will be able to ſelect thoſe, which have ſome degree of merit.

You ſhould read Books of Divinity, Morality, Hiſtory and Philoſophy. It will be unneceſſary to recommend Poetry; as your Sex have a natural partiality for works of imagination; but then you ſhould be careful to read only ſuch Authors, whoſe verſification is correct, and whoſe ſentiments are pure! for licentiouſneſs in a poetic garb may loſe much of its deformity; but the precepts of Virtue may be more ſtrongly enforced by the harmony of numbers.

Religion is the great concern of Man; becauſe it inſtructs him in his duty to God, and in whatever relates to his diſpenſations towards him. In the Scriptures is contained this important Revelation. In them *are the words of eternal life.* They ſhould, therefore, be carefully peruſed, as well in youth as in age. But independent of their utility to us, as declaring the will and purpoſes of the Almighty, they abound in a great variety of matter. They contain the Hiſtory of the earlieſt ages of the World, particularly of the Jewiſh People; who were ſelected from the reſt of the nations, and experienced more immediately the divine protection

tection and government, that the knowledge and worſhip of one God might be preſerved; which the Pagans, who ſurrounded them, had corrupted by falſe doctrines and idolatrous ſuperſtition. This Hiſtory is followed, as by connexion, with that of the eſtabliſhment of Chriſtianity; and more eſpecially of the life and death of its founder, Chriſt; whoſe actions and converſation, as well as thoſe of his followers, the Apoſtles, are faithfully recorded, for the benefit and inſtruction of mankind; and with ſuch elegant ſimplicity of language, as cannot fail to gratify the lovers of truth and eloquence. The Epiſtles of the firſt Preachers of the Goſpel are explanatory of the doctrines of Chriſt; and are replete with argument and cloſe reaſoning. In ſhort, the Scriptures, conſidered as a ſacred Hiſtory; conſidered as the depoſit of heavenly wiſdom, enlightening the minds of Men, which were before clouded by ignorance and error, with reſpect to the knowledge of God, the immortality of the ſoul, and a future ſtate; conſidered alſo as revealing that great myſtery of redemption, which had been long foretold by a ſeries of Prophecies in the Old Teſtament, and which was accompliſhed in the Perſon of the Meſſiah, as related in the New; conſidered alſo as containing a moſt excellent ſyſtem of morality, delivered in precepts, or illuſtrated by Parables and Examples; and if we add to theſe, the ſub-

lime

lime deſcriptions of the Being and Attributes of God, with which they are interſperſed; and the great number of beautiful ſimilitudes, metaphors, and alluſions, with which they abound —the Scriptures, conſidered in every point of view, ought to be read by you with the moſt ſerious attention.

That you may be further improved in religious knowledge, you ſhould read Books of Divinity. The importance of the ſubject is a ſufficient recommendation. They are now diveſted of the ſcholaſtic jargon of the laſt century; ſo that from the manner in which they are written, as well as from the intereſting objects of diſcuſſion, they will afford both pleaſure and improvement. The Sermons of Dr. Blair, deſervedly admired by the Public, ſufficiently prove, that compoſitions of this kind are capable of the embelliſhments of diction and ſentiment.

Though the Scriptures and Books of Divinity inſtruct us both in what we are to believe, and in what we are to practiſe, yet the Science of Manners, or, as it has been called, Ethics, and ſometimes, moral Philoſophy, is more particularly treated of in a great variety of ſeparate publications. Writings of this claſs have a tendency to make Men wiſe and good, by directing them in the duties of life, and in the means of attaining happineſs. They deſcribe the nature and effects of vice, and the diſorders brought

brought on Society and Individuals by the unreſtrained indulgence of the Paſſions: On the other hand, they point out the pleaſures and rewards of Virtue. Eſſays of this kind are in general ſhort; but admit of a great diverſity of remark and illuſtration. They are the reſult of actual obſervation on human actions; therefore they more ſenſibly affect every Man's feelings; ſo that he is convicted and convinced, exhorted and admoniſhed. Moral Truths are capable of exemplification by allegory, by tale, by fable, and by character. Such is the nature of thoſe periodical Eſſays, which have been publiſhed under the titles of the Spectator, Rambler, and Adventurer. Theſe have been ſucceeded by others written in a ſimilar manner, equally inſtructive and amuſing.

If the love of reading adventures be the principal inducement in many for peruſing Novels, that taſte may be more amply gratified, and to more advantage, by real Hiſtory; where they will meet with the characters of Perſons who have exiſted, and with events which have happened. Theſe will furniſh them with uſeful ſubjects for reflection. Here they may learn Wiſdom from the example of others; and here they may read the true hiſtory of Man, in every age, in every climate, in every ſtation and in every form of Government. Or would they wiſh to ſee the characters of individuals delineated

treated more distinctly, and with more minuteness, than what they can be in general history —would they wish to see them, as it were, in private life, they will meet with much entertainment as well as instruction from Biography, which is confined to the lives and actions of eminent Persons, who have distinguished themselves for their great exploits, their abilities, their learning, or their piety.

If you are desirous of being acquainted with the Heavens and the Earth, with the order of nature, with the principles of things, their causes and effects, you must read Books of Astronomy and Philosophy, or Natural History; where you will find the œconomy of Divine Providence clearly explained, and in a manner easily to be understood. There are no subjects on which a rational mind can be more suitably or more profitably employed. *The Heavens declare the glory of God, and the firmament sheweth his handy work.* The Earth, the Water and the Air abound with productions both animate and inanimate, so various and so admirably contrived by the direction of infinite wisdom, as cannot be contemplated, but with delight and satisfaction. A survey of the works of Creation is an inexhaustible source of speculation and improvement; the curiosity of Man will be excited; his love of Novelty gratified; the omnipotence of the Deity will fill him with wonder; and his benevolence with gratitude.

LECTURE XIII.

——————Add to this, that retiring Modeſty, that ſeems to wiſh itſelf unſeen, and ſhrinks at the Boldneſs of Inſpection.

MOUNT KENNETH.

HAVING conſidered, in my preceding Lectures, the duties and employments of your Sex, with the education requiſite to qualify you for your reſpective ſtations in life, I ſhall next proceed to make ſome obſervations on female Manners, more particularly as they reſpect your ſocial intercourſe.

The World ſeems now before you; and your Imagination, I doubt not, has painted it in the gayeſt and moſt pleaſing colours. When the buſineſs of Inſtruction is finiſhed, you flatter yourſelves with the enjoyment of thoſe pleaſures that are ſo inviting to your young deſires, and ſo captivating to your enraptured fancy, which probably ſuggeſts to you, that as you have already ſpent the period of childhood in con-

confinement and application, youth ſhould be devoted to thoſe recreations, which are ſuitable to it. That there are recreations ſuitable to it I will grant; but without proper precaution, you may chuſe ſuch as are improper; and without due reflection you may be inclined to dedicate a too great portion of your time, even to thoſe which are innocent and allowable. For ſuppoſing that you ſet out with right Principles, yet the variety of agreeable objects around you may prevent their operation: and ſeduce you to exceed the bounds of prudence and moderation.—Pauſe, therefore, at the Portal of life; and, before you advance, however enticing the proſpect, conſider, whether the courſe you mean to purſue, be juſtified by the approbation of Reaſon, or whether you are impelled by the ardour of Paſſion or Curioſity!

The firſt inclination which diſcovers itſelf in your Sex, and at the period of life I allude to, is that of *admiring and being admired*. The objects of your admiration will be various; but they will be principally thoſe of gaiety and ſplendour, feſtivity and mirth. Thoſe places, which pleaſe the eye or divert the fancy, which are profeſſedly deſigned for amuſement, and where there is a reſort of both ſexes, will probably be moſt agreeable. Perhaps alſo, you will be too ſoon attracted with the Perſons and Converſation of young Men; becauſe theſe early at-

tachments are frequently made without judgment and diſcretion; and before you are capable of diſtinguiſhing the meritorious from the undeſerving.

To be admired, ſeems, indeed, the peculiar privilege of your Sex; but this, if not properly underſtood, may lead you into fatal miſtakes; becauſe if you ſhould wiſh only to be admired for your Beauty, you will ſtudy nothing more than the decoration of your Perſons; and though they may attract for a time, yet your manners, tinctured by vanity or affectation, will be far from pleaſing. You may indeed receive the incenſe of adulation from Coxcombs and Triflers—from thoſe, who, having no good qualities themſelves, are not judges of them in others: But you will not be eſteemed by thoſe, who are ſuſceptible of virtuous affections, or the ſincerity of friendſhip. Beſides, if you make it your chief ſtudy to be admired, you will not only loſe your aim, but become the dupes of your own deſigns. Real Merit will diſcover itſelf without any oſtentatious parade; and it will not be overlooked by thoſe, who are capable of diſcerning it. Whereas they, who are candidates for admiration, expoſe themſelves to the deſigns of Men, who are actuated by motives of intereſt or profligacy. Rather wiſh to be *eſteemed* than *admired*—to be eſteemed, by the judicious few, for your good ſenſe, and moſt

deſt behaviour—than to catch the tranſitory applauſe of the undiſtinguiſhed many for your perſonal charms.

Many young Women ſet out into the world with a notion, that is often hurtful to their future peace and happineſs. They imagine, that to make conqueſts of the Men, ſhould be the firſt object of their attention. To this end they dreſs, viſit, and appear continually in public; without conſidering that thoſe, whom they will find there, are not, in general, Men of the ſtricteſt honour, and moſt regular life. They are chiefly Men of pleaſure, who ſtudy to render themſelves agreeable to your ſex, by the graces of their external behaviour. A new face is ſure to attract their notice; which if they frequently behold, it is ſufficiently marked for their attention and aſſiduities. When a young Lady, by often appearing abroad, and without a proper Friend or Conductor, has, in this inſtance, taken the firſt ſtep beyond the bounds of Prudence and female caution, ſhe cannot avoid the company of thoſe Perſons, whoſe figure, dreſs and politeneſs, may, perhaps, produce ſome partiality in their favour. Her vanity will be aſſailed by flattery; and ſhe will be credulous enough to believe the profeſſions of regard which may be made to her. That reſervedneſs, natural to your ſex, will, at firſt, keep them at a proper diſtance; but no endeavours will be wanting, on their part, to rally her

her out of it, and perſuade her, that it is an unfaſhionable ruſticity. Having once entertained a fondneſs for their Perſons, ſhe will readily admit them into her company; and ſhe will be eaſily prevailed on to be more gay and ſprightly in her behaviour; which will be an encouragement to them to uſe more freedom in their's. This is one diſadvantage that reſults from the pernicious cuſtom of appearing much abroad. You will be expoſed to the impertinencies of Men of profligate Characters, whom, notwithſtanding, you would be aſhamed to appear with, in any other place, ſhould you have any regard for your fame and reputation. If, then, it would be conſidered as an act of imprudence and indiſcretion, were you ſeen in their company at one time, it would be no leſs ſo at another. Neither will it be admitted as a ſufficient apology, that, in public, there is no diſcrimination; and that the virtuous and the abandoned are frequently ſeen together, without any reproach to the former. But here I would obſerve, that though you might not be able, on account of your youth and inexperience, to diſtinguiſh Men of integrity, from Rakes and Libertines, yet their reſpective Principles are generally known; and an opinion, not much in your favour, would ſoon get abroad into the world, were you often ſeen in the company of the laſt. This proves the neceſſity of your never appearing in public, particularly at a ſtage

of

of life, when you are thus expoſed, without the guide and protection of your friends and relations; whoſe diſcernment and knowledge of the World qualify them to diſtinguiſh thoſe Perſons, with whom you may with ſafety converſe; whoſe good ſenſe can ſupply you with ſeaſonable advice and admonition; and whoſe reſolution can defend you from inſults or rudeneſs. Yet young Perſons of your Sex wiſh rather to diſpenſe with their attendance; from a ſuppoſition, that it will be a reſtraint on their conduct. But it is neceſſary to tell you, that this reſtraint is highly proper and becoming; and ought by no means to be laid aſide; otherwiſe you would invite theſe deſtroyers of female reputation to approach you, who ſhould be kept at the greateſt diſtance.

It appears, then, from what has been ſaid, that in public Places, you will not fail of meeting with profeſſed Libertines—with Men, who, having no Virtue themſelves, would ridicule thoſe who have. Not ſenſible to moral Beauty, they will endeavour to perſuade you, that no ſuch thing exiſts, but only in the imagination of ſpeculative Writers; or of thoſe, whoſe buſineſs it is to recommend what they do not, however, feel or practiſe themſelves.—But to prove the falſehood of this opinion, I need only bring to your obſervation, the reſpect and reverence, which are always paid to Women of

virtuous

virtuous characters. Awed by their modeſty, the moſt hardened Profligate would not dare to affront them; though before thoſe, who behave with unreſerved freedom, the Maſk is dropped, and they boldly defend the licentiouſneſs of their principles.

You will alſo meet with others, whoſe ſentiments are equally pernicious, but who act with more artifice. They will imperceptibly inſinuate themſelves into your favour, by a ſeeming conformity to your opinions; by treating you with the profoundeſt deference and condeſcenſion; by a profuſion of civilities; and by conducting you to all public places, provided you ſhould be ſo imprudent as to accompany them.

If, then, theſe are the conqueſts you are likely to make, at your firſt appearance abroad, you will certainly have but little cauſe to triumph. How much rather will you be pitied for beſtowing ſo much pains and attention to attract the notice of unworthy objects! The accompliſhments, both of the mind and perſon, will ſoon be diſcovered without ſo public a diſplay—and they will be diſcovered by thoſe, who know how to value and eſteem them. So, true is the obſervation of the Poet.

The prudent Nymph, whoſe cheeks diſcloſe
The lily, and the bluſhing roſe,
From Public view, her charms will ſcreen,
And rarely in the crowd be ſeen;

This,

This ſimple truth ſhall keep her wiſe,
*The faireſt fruits attract the flies**.

The next conſequence likely to follow from this diſpoſition of rambling abroad is this—that you will be liable to form improper connexions. There is nothing ſo fatal to young Perſons as bad company; becauſe, if you aſſociate with thoſe, it matters not of what ſex, whoſe habits of life are immoral and irregular, you cannot fail of being corrupted by the pernicious influence of their examples, and by the deſtructive tendency of their ſentiments; which laſt they will endeavour to inſinuate into your minds, to the excluſion of whatever good opinions and impreſſions you may have received, in the courſe of a virtuous education. Amongſt your own Sex, thoſe who have devoted themſelves to Pleaſure, will aſſume all that gaiety and vivacity of temper, which will probably be ſeductive to youth: They would perſuade you, from their own apparent happineſs, that they have adopted a courſe of life, which is of all others the moſt agreeable. Your curioſity being now excited, you readily credit their aſſertions; and are eager to be introduced into thoſe gay ſcenes, where mirth and laughter prevail. But you ſuſpect not the fraud. They gain your confidence, for no other purpoſe, but to make you inſtrumental to their deſigns. This pretended Friendſhip is nothing more

* Moore's Fables.

than a cloak of diſſimulation. Relying upon their profeſſions of regard for your happineſs, you conſent, that they ſhould uſher you into this new world—this region of delight; which is, in fact, with no other view, but that your reputation might be, in ſome meaſure, a ſanction to their irregularities; or that your generoſity might ſupply their extravagance.

Cautiouſly avoid the company of ſuch Perſons. They cannot be your Friends, who would perſuade you to deſpiſe rational and domeſtic Pleaſures, for the noiſe and buſtle of a crowd. Such attachments are dangerous. They contribute only to inflame the deſires, and to exclude a modeſt and reſerved behaviour. Sincerity may, indeed, be expected from thoſe, who endeavour to moderate the natural warmth of youthful inclination, by ſeaſonable advice and admonitions.

But how much more fatal are theſe improper connexions, if formed with the other ſex! I have already obſerved, how liable you are to be followed by a crowd of Admirers, when once you have made your appearance in the world; but that, notwithſtanding all their profeſſions, their ſentiments and conduct are, by no means, capable of producing that ſocial happineſs, which only can ariſe from ſincere friendſhip and virtuous love. Yet how many of your Sex have inconſiderately formed an attachment with

with men of this character! Their Parents and Friends have ſeen it with concern; and have frequently expoſtulated in vain. To what, then, ſhall we aſcribe this raſhneſs and obſtinacy? Pride is ſometimes the motive. The Pride of what? Of having made a conqueſt, or ſubjugated the Rover.

Another motive may be affection, though unhappily miſplaced, proceeding from a too great fondneſs for ſuperficial and trifling accompliſhments; without a taſte, perhaps, for being pleaſed with thoſe that are more ſolid and rational; and without judgment to diſtinguiſh them, whenever they appear. Though convicted of the impropriety, and probable infelicity of ſuch a connexion, yet many obſtinately perſevere, in contempt, as it were, of the perſuaſion and remonſtrance of Parental love and authority. They juſtify their choice, upon the principle, that they, in this inſtance, are the beſt Judges of what will promote their own happineſs. But this is an erroneous opinion; becauſe, in a matter of ſuch conſequence, the prudence and experience of Parents are abſolutely neceſſary to moderate the eagerneſs, and rectify the miſtaken notions of youth; who, in ſuch caſes, are generally actuated by the impulſe of paſſion.

We find in your Sex a natural vivacity of temper. Hence it is, that many young Women

are

are fond of aſſociating with thoſe who are of the ſame volatile temper as themſelves; ſo that he, who is loquacious and full of laughter, who can ſing, dance, dreſs and behave with the utmoſt gaiety and freedom, is generally a female favourite. But ſuch a connexion is frequently the cauſe of future diſtreſs; becauſe from Men who are fond of pleaſure and diſſipation, it may be expected, that they will riot on the fortunes of thoſe to whom they are united.—As, then, this inclination for forming early attachments, is too apt to be improperly cheriſhed in the hearts of youth, you ought carefully to guard againſt it's firſt impreſſions. For by indulging it, what follies, what miſery, ſhame and remorſe have been the conſequence! Endeavour, then, to govern it by the reſtraints of Prudence and Virtue. If not, you muſt bid adieu to fortune and to happineſs.

I will aſſign another cauſe, which, I am afraid, is too prevalent amongſt young Perſons of your Sex, in producing an improper connexion with the other—and that is, *the abſurd opinion, that a reformed Rake makes the beſt huſband.* Dr. Fordyce having particularly conſidered this notion, in his Sermons to Youſig Women, I can urge no better argument, in expoſing the fallacy of a ſentiment, too much regarded, than that which he has uſed on the occaſion.

He

He begins by lamenting, that ſuch a queſtion ſhould be ſtarted by a virtuous Woman; and, admitting that a reformation in a Man of this character ſhould take place, of which great doubts are to be entertained, from the difficulty of conquering bad habits, he thus proceeds—

"Let me now aſk you, or rather let me deſire "you to aſk your own hearts, without any "regard to the opinions of the World, which is "moſt deſirable, on the ſcore of ſentiment—on "the ſcore of that reſpect which you owe to "yourſelves, to your friends, to your ſex, to "order, rectitude and honour, the pure, unex- "hauſted affections of a Man, who has not, by "intemperance, corrupted his Principles, im- "paired his conſtitution, enſlaved himſelf to "appetite, contributed to embolden guilt, to "harden vice, to render the retreat from a life "of ſcandal and miſery more hopeleſs—who "never laid ſnares for beauty, nor betrayed the "innocence that truſted him: never abandoned "any fond creature to want and deſpair, never "hurt the reputation of a Woman, never diſ- "turbed the peace of families, defied the laws of "his country, or ſet at naught the prohibition of "his God—which, I ſay, is moſt deſirable, the "affection of ſuch a Man, or that of him, who "has probably done all this; who has certainly "done a great part of it; and who has nothing "now to offer you, but the ſhattered remains "of his health and his heart?"

Let,

Let, then, ſo fatal an opinion be baniſhed from your minds; and be aſſured, that you can derive no happineſs from a connexion which has not virtue for it's baſis. But are Honour and Fidelity to be expected from Men, whoſe lives have been ſpent in diſſipation? and with whom your Sex are too apt to form an intimacy, when once they addict themſelves to frequent thoſe places of public reſort, where they are to be ſeen? How unhappy have many of thoſe attachments proved! How different has been the behaviour of the huſband from that of the Lover! Their future conduct has ſufficiently ſhown, that they had been actuated by mean, and intereſted motives: And the unfortunate victims of their cruelty have been left alone, to lament the ſad conſequences of their incredulity and raſhneſs.

But bad as this repreſentation may appear, there is yet a darker ſhade in the Picture, which remains to be delineated. The connexions too often formed by young Women, do not ſometimes terminate thus honourably—if that can be called an honourable union, where, on one ſide, are female weakneſs and affection, but on the other, treachery and baſeneſs. Yet as there is no reproach on that purity of reputation, which it is expected of your Sex to preſerve, I have, in that ſenſe, uſed the word:—How many unfortunate females have fallen a ſacrifice to the united force of Promiſes and Proteſtations too

eaſily

eaſily believed, and to the fond ſuggeſtions of their own hearts! Their ſituation under ſuch circumſtances, in whatever point of view we conſider it, is deplorable indeed. Female honour once loſt can never be reſtored. The wretched Sufferer would fly into obſcurity, that ſhe might conceal her ſhame, and avoid the frowns of a World, which takes a pleaſure in publiſhing her guilt. But whither ſhall ſhe go? Can ſhe take refuge in her Parent's Houſe—in that Houſe which ſhe has diſgraced? Can ſhe be a witneſs to thoſe agonizing griefs, which her own miſconduct has occaſioned? Reflection comes armed with a double ſting. It repreſents her own condition, with all it's miſery and horrors; and aggravates the conſequence of her having obſtinately indulged a foolish paſſion, by bringing to her conſideration the anguiſh and diſtreſs, in which ſhe has involved thoſe, whoſe advice ſhe rejected, and whoſe Peace ſhe has now deſtroyed.

But daughters, in particular, ſhould be regarded as the domeſtic comforts of Parents, with whom they more conſtantly reſide; and from whoſe growing virtues, mildneſs of temper, and modeſty of behaviour, they expect to derive much happineſs. In their dutiful and kind behaviour, they hope to find ſome compenſation for their paſt anxieties. But if an averſion to their own homes—a fondneſs for perpetual amuſement abroad, and a contempt of

Parental

Parental advice, ſhould produce the miſchiefs already deſcribed, how changed is the ſcene! She, who was an ornament to her Father's houſe, becomes now it's reproach; and her preſence, which before afforded delight, ſerves only to recall painful ideas, and bring to remembrance her fall from Virtue. A falſe ſtep, therefore, in your Sex, does not confine its ignominy to the guilty, but it is extended to thoſe, who are connected to you by the deareſt ties. At leaſt, however innocent they may be, or however free from the imputation of neglect, ill advice or bad example, on their part, yet they feel themſelves hurt, and ſeem to ſhare in the diſgrace. This ought to be a powerful conſideration to induce you to act with the utmoſt caution and vigilance, at your firſt ſetting out into the World.

From what has been ſaid, I infer, that Modeſty is a female Virtue; and is as congenial to your Sex, as Courage to the other. Nature herſelf gives the alarm at any improper converſation or behaviour. She diffuſes in the face the indignant bluſh; and thus ſilently reprimands the bold offender. But ſhe, who endeavours to hide this modeſt baſhfulneſs—this natural defence of her Sex—teſtifies no diſpleaſure at the affront, but rather encourages the delinquent. A bluſh is a female grace; and, however the Votaries of Faſhion may condemn it, as awkward and ruſtic, is yet ſo characteriſtical, that to ſuppreſs it, would deprive you of

one

one of your moſt agreeable attractions. St. Paul himſelf has recommended this pleaſing ſenſibility of nature. *I will*, ſays he, *that Women adorn themſelves with ſhame-facedneſs.*

An unaffected bluſh is an indication of real modeſty. An attempt to ſuppreſs it is commencing hoſtilities againſt nature herſelf. Do not then, my young Audience, be prejudiced againſt this female baſhfulneſs, by the wit and raillery of others; for Perſons only of licentious Principles, would preſume to make it a ſubject of ridicule. They, who have a proper ſenſe of the dignity of the female character, will regard it as an exterior ſymbol of interior purity. For as the lineaments of boldneſs are ſtrongly marked in the countenance; ſo likewiſe is the other expreſſive of delicacy of mind, and chaſtity of affections.

But where ſhall we find the bluſhing fair one? Not in Crowds and Aſſemblies, but in the ſequeſtered walks of domeſtic retirement. That face, which is ever courting the public eye, is ſure to loſe its modeſt ſweetneſs and pleaſing novelty: And ſhe, who could not, at firſt, be gazed at without a crimſon effuſion on her cheeks, will, by a continual expoſure of her Perſon, diveſt herſelf of all this engaging ſimplicity; and, perhaps, boldly confront the moſt impertinent beholder.

Thoſe, who would wiſh to find the prudent and diſcreet female, one ſuſceptible of the tender

der affections of Wife and Mother, and capable of diſcharging the reſpective duties of each, will look for her, not at public reſorts, but in privacy and retirement. They, therefore fail of their deſign, who think to captivate the heart, by appearing in all places of general amuſement. As real merit ſeeks the ſhade, ſo the modeſt and prudent fair one is to be ſought for in her domeſtic haunts.

The Ladies of ancient Greece ſpent the greateſt part of their time at home; and even here in the moſt inner apartment of the Houſe. A Latin Hiſtorian * has drawn this compariſon between the Greek and Roman Women.— "Where is the Roman, "ſays he, "that would "take ſhame to himſelf, if his Wife appeared at "a public feaſt? Is there a Houſe, whoſe Miſ-"treſs holds not the moſt diſtinguiſhed place at "home, and delights not in aſſemblies abroad? "Very different is the practice of the Greeks in "theſe particulars. A Grecian Lady never "viſits but with her family. Within her Houſe "ſhe is only to be found, in the moſt retired "part of it; and admiſſion is not allowed to "any Perſon, but to her neareſt relations."

This Quotation evidently ſhows, what was the opinion of the Greeks, with reſpect to female behaviour. Some may cenſure it, perhaps, as too great a refinement on Modeſty.

* Corn. Nep. chap. I.

However

However incompatible it may be to modern manners, yet we will not ſcruple to aſſert, that the appearing frequently in Public Places—mixing in general companies, and converſing with unreſerved freedom, are not conſiſtent with feminine decorum. As the moſt brilliant Jewel is ſooneſt deprived of it's luſtre, ſo is female reputation the moſt liable to tarniſh. It is obſcured even by the breath of ſlander. You ought, therefore, to *avoid every appearance of evil*. For though your thoughts and intentions may be perfectly pure and innocent, yet from a World, who judge only by externals, and who are but little diſpoſed to put a favourable conſtruction on the conduct of others, the moſt injurious, though groundleſs, inferences may be drawn. A conſciouſneſs of innocence will, by no means, juſtify the practice of throwing off that prudential reſerve, ſo neceſſary to your Sex, but more particularly at your firſt appearance in public. So much deference is due to the World, as to avoid it's cenſure. To be indifferent on this matter is a contempt that cannot be vindicated. There is a ſpecies of Pride both laudable and uſeful. It is that which gives you ſuch a degree of ſelf-importance, as to expect from the other Sex, that reſpectful deference, which is due to your's.

LECTURE XIV.

Next, where the Syrens dwell, you plough the Seas;
Their Song is Death, and makes Deſtruction pleaſe.

POPE'S HOMER.

PLEASURE has enticing charms to young Minds. But think not, my young Audience, becauſe I propoſe to conſider it in a moral view, that I mean totally to proſcribe it; and to intimate with the Superſtitious, that we can only make ourſelves acceptable to Heaven, by a life of pain and mortification; or, with the Enthuſiaſt, that it is, without exception, ſinful and vicious.

If this World had been intended for a ſtate of puniſhment, would the Almighty have ſcattered around us ſuch a profuſion of delight, ſo perfectly accommodated to the ſenſes of Mankind? Our way would have been planted with thorns, not ſtrewed with flowers. Can it, then, be conſonant to the benevolent ſcheme of a wiſe and

good

good Being, to provide us with all thoſe external Senſes, which are ſo organized for the purpoſe of enjoyment, only that we ſhould be tempted with what we dare not touch, and tormented with deſires which we muſt not gratify? Shall we hunger and thirſt, and ſee before us the moſt delicious viands, which, however, we are not permitted to taſte? Shall the beauties of Creation appear before us, in an infinite variety of Proſpects, and muſt we ſhut our eyes againſt them? Muſt we neither liſten to the melody of Birds, nor inhale the fragrant perfumes of aromatic ſhrubs? Is Man endued with ſuch excellent faculties, whereby he is capable of producing from his own mind and affections, a continual fund of entertainment, which, however, it is ſinful for him to enjoy? Surely, then, all theſe gifts and endowments were ſent in vain. If theſe things were not intended by the Deity, for the delight and enjoyment of his Creatures, wherein does their uſe conſiſt? If it be the lot of Man to go on ſorrowing the whole time of his Pilgrimage here, the deſign of his Creator would be better accompliſhed if this World, inſtead of it's preſent appearance, had been made like the howling Wilderneſs, where he might not receive a ſingle ray of comfort, to ſupport him in his gloomy paſſage; and where every object might aſſume the face of terror and diſmay.

This

This may be the language of Superſtition; but it is not the language of Reaſon or Religion. The former invites us to partake of Nature's Bleſſings; the latter aſſures us, that all her ways are *ways of Pleaſantneſs and Peace.* But can Pleaſure be found in a ſtate of rigid penance? If Man were not intended for ſocial life, why is he endued with the gift of ſpeech? The Caves of the Rocks and Mountains, and the ſolitary cells of the Monks would then be his proper habitations. But Reaſon now aſſerts her rights; and explodes thoſe melancholy doctrines, as the effuſions of a Mind terrified with falſe notions of a Deity, who is not a Being that delights in the miſery, but in the happineſs of his creatures. The pains and penalties, which the Religious of ſome Countries voluntarily impoſe upon themſelves, have, amongſt enlightened nations, loſt all their merit; and we are convinced, that the duties of Mankind are not confined to a cloiſter, but are of an active and ſocial kind; and can only be of conſequence or effect, in the more buſy ſcenes of life. For though we allow them the rational enjoyment of thoſe things, which Providence undoubtedly ſent for their uſe, yet there is then left a ſufficiency of ſorrow and inquietude.

The indiſcriminate cenſures of the Enthuſiaſt are no leſs unjuſtifiable, than the mortifications of the ſuperſtitious. For if neither Reaſon nor Religion

Religion condemn the enjoyments of ſenſe, it follows, that they are not in themſelves ſinful or vicious; but only become ſo through exceſs; or where they are inſtrumental in debaſing the mind, and corrupting the Morals. Here the ſelf-denial of the one may be neceſſary; and the condemnation of the other applicable.

It is, therefore, my deſign to diſtinguiſh between true and falſe Pleaſures; but it will be proper, firſt of all, to inform you of the ſources, whence they are derived.

Man, as I have before obſerved, is a Being of a compound nature; it is partly ſpiritual and partly animal; the properties of which being eſſentially different, his Pleaſures are, therefore, derived from two diſtinct Principles; one of which originates from the ſenſes; the other, from the mind. Hence the former are called ſenſual Pleaſures; the latter, intellectual Pleaſures.

A propenſity for ſenſual Pleaſures is firſt diſcovered; becauſe the Mind muſt be improved, before any taſte for intellectual Pleaſures can be excited. The bodily faculties are thoſe, by which we receive impreſſions from all outward objects; and they are the ſources of ſenſual enjoyments.

In infancy, and in the firſt part of childhood, we are abſolutely governed by the ſenſes; the Powers of the mind being too feeble to exert themſelves,

themſelves. It is for this reaſon, that, in the younger part of life, we are not left to ourſelves, but are placed under the care of thoſe, whoſe knowledge and experience muſt ſupply our wants and ignorance. And as we are then liable to fall into errors, through the influence of the Paſſions, now impelling us to action, the gratification of which is pleaſing, but to whoſe effects we are yet ſtrangers, it is, therefore, neceſſary that our conduct ſhould be under the controul of thoſe, who are acquainted with the propenſities of human nature.

In the next period, when Children are more at liberty, they begin to extend their knowledge of things, and enter into a ſocial connexion with others of their own age. Their Appetites are more predominant; and, in all their actions, aſſume the aſcendancy. But they principally center in themſelves. Hence ariſes the Paſſion of Self-love, which generally inclines to the gratification of voluptuous Pleaſures; for the enjoyments of which they eagerly ſeek. They now diſcover an impatience under confinement; and an ardent deſire of rambling abroad to ſeek new objects of delight. Their paſſions are quick and variable; and whatever preſents itſelf under the ſimilitude of Pleaſure, immediately captivates their attention.

The Paſſions, if rightly directed, are neceſſary to the happineſs of human life: But if they have

a wrong

a wrong tendency, or are immoderately indulged, they will be productive of more Pain than Pleasure. They are the sources of a vicious or a virtuous enjoyment. How, then, are we to prevent the first, or procure the last? This will appear from considering that other Principle of human nature, which is called the rational or spiritual part.

Reason in Man is the same as Instinct in Brutes, this difference excepted. The last act by a certain law, implanted in their natures, by the Creator of the Universe; from which law it is not in their power to depart; so that in their actions, there can be nothing immoral. But Man is a Being, who acts not from necessity, but from the impulse of his own will; and is, therefore, accountable for his conduct. He has reason to direct him, in the choice of those things, which are agreeable to his nature; and in the rejection of those, which are not. If he disregard the admonitions of Reason, and do that which is wrong, he will degrade the dignity of the human mind, and he will feel within a moral sense, condemning his actions. If he regulate his desires, by those internal feelings of rectitude, which prompt him to live the life of Reason, and obey those divine and human laws, which have been instituted for the happiness of Individuals, and the Peace of civil Society, he will then receive the approbation of his own Conscience; and, at the same time, experience that

ſatisfaction, which ariſes from lawful and moderate Pleaſures.

But the Office of Reaſon is not barely confined to the regulation of the Paſſions or Affections; it alſo furniſhes other ſources of Pleaſure, which only thoſe can enjoy, who have improved their intellectual Powers. A refined imagination, and a cultivated Underſtanding, can diſcover a variety of Subjects, on which to exerciſe their ſeveral diſtinct faculties. The Univerſe is before them, from which they may ſelect a multiplicity of objects for the employment of Taſte, Genius or Invention.

To what has already been obſerved, I might add one more ſource of rational Pleaſure, which is Conſcience. This is alſo another guide or monitor. It not only directs us, as to the preſent moment, but takes a retroſpect of the paſt. No one plunges at once into vicious pleaſures. Though Paſſion propel, yet Reaſon admoniſhes, and conſcience alarms. But the ſeductions of Pleaſure are often too powerful againſt the admonitions of the one, or the warnings of the other. Yet ſtill there muſt be a time, when Conſcience will be heard, though it has been lulled aſleep by the continued repetition of tumultuous joys. And when, in the ſilent moments of reflection, the offender be goaded, ſharp and ſevere will be the ſting of ſelf-reproach. But happy are they, whoſe paſt actions are approved of by this impartial Judge!

It

It appears, then, from what has been ſaid, that the ſources of human Pleaſures are derived from two Principles; but that of the inferior Principle, which is the ſenſual, ought to be ſubſervient to the ſuperior one, which is the rational. When each is allowed to act in it's proper ſphere, we may then enjoy thoſe Pleaſures which are lawful and allowable, and which are perfectly conſonant to our compound nature. If, like the Profeſſors of Pleaſure, we employ our whole time and attention in gratifying the ſenſes of the Body, we ſhall, in conſequence, corrupt the powers of the Mind, and divert them from their proper purpoſe, by making them miniſter to our Paſſions, and rendering them incapable of promoting a virtuous practice. There can be no real felicity unleſs theſe two principles are in union; yet how frequently are they at variance! This conteſt St. Paul thus deſcribes: "The Fleſh," ſays he, "luſteth againſt the Spirit; and the Spirit againſt "the Fleſh: and theſe are contrary the one to "the other, ſo that ye cannot do things that ye "would."

Knowing, then, that we are thus compounded, we ought to guard againſt the ſeduction of our appetites; which, if uncontrouled, will tempt us to taſte that which appears delicious to the eye, and grateful to the ſenſe; but which, in effect, is pernicious in it's own nature. This propenſity to taſte forbidden fruit, is interwoven in the

human conſtitution; and the original Parents of Mankind were the firſt that experienced it's conſequences. Not content with the moderate enjoyment of thoſe things, which were allowed them in Paradiſe itſelf, the real Arcadia of the Poets, where all was Innocence and Love, they felt the ſad effects of guilt, by a deſire of multiplying the objects of gratification; not conſidering, whether they were capable of increaſing or diminiſhing the Pleaſures of life. This is the firſt example, which Hiſtory records, of the unhappineſs that neceſſarily follows all unlawful indulgences; and that is undoubtedly unlawful which is either prohibited, or is not adapted to our rational nature. If we are eager to gratify the ſenſes in ſuch Pleaſures, as muſt enflame the Paſſions, enfeeble the Powers of the Mind, and corrupt the moral principle that is within us, we then, like Adam, taſte of the Apple, which we are not allowed to eat. We are ſeduced by it's pleaſing appearance, though there lurks within a latent Poiſon that will conſume us.

In enumerating the Pleaſures of Senſe, I might adopt the words of an Apoſtle, who includes them in the following particulars—*the luſt of the fleſh, the luſt of the eyes, and the pride of life.* Now all ſenſual Pleaſures will fall within one or other of theſe deſcriptions. An inordinate love of the World, and the things of it, an indulgence of our ſeveral taſtes, either in gratifying a voluptuous

tuous inclination—feeding our Vanity by ſplendid decorations and expenſive finery—reſorting, without intermiſſion, to all Places of public diverſion; and, in ſhort, engaging in ſuch purſuits as are inadequate to our incomes—as produce an unneceſſary waſte of time, whereby the moſt important duties of life are neglected—our own Homes forſaken, and our Minds and Bodies enfeebled—all theſe are unlawful Pleaſures. For whatever we do that ſeems contrary to the deſign of our creation, is certainly not allowable. And can we think, that Mankind were intended by Providence to ſpend their whole time in ſports and idleneſs? Not but Recreation is ſeaſonable and proper, if uſed in moderation; as a relaxation from buſineſs, but not as the buſineſs of life.

Lawful and rational Pleaſures conſiſt in a temperate uſe of the things of this World; as well from a conſciouſneſs that Temperance is a Chriſtian Virtue, as from a perſuaſion that it will conduce both to our intereſt and happineſs; by preſerving the Mind and Body in health and vigour. A life of order and regularity muſt be productive of the moſt permanent ſatisfaction; becauſe the hours of innocent and ſeaſonable diverſion are not embittered with the reflection of any duty omitted, or any profuſion of time and expence.

But this will be conſidered by ſome, as a gloomy picture of happineſs. Pleaſure ſeems here to be ſtripped of all her charms. The imaginations of young

young Perſons have dreſſed her in a gayer robe. Neither do they think themſelves deceived, if they may conclude from the different forms in which they have beheld her. Joy and Delight ſeem, in their opinion, to ſparkle only in the countenances of ſuch, as tread the fairy round of diſſipation. Youth, they obſerve, the ſeaſon of enjoyment. They, therefore, reſolve to caſt behind them the care of the World, to baniſh thought, and bid adieu to retirement.

The young and inexperienced are, without doubt, firſt caught with external appearances, and with all the tinſel and glitter of life. Hence it is, that Life has been repreſented under the ſimilitude of a Voyage, in which they are eager to embark. Theſe juvenile adventurers, having once left the ſhore, where their liberty was, in ſome meaſure, reſtrained, now glide down the ſtream imperceptibly; and, as they advance, are entertained with the flowery banks, which, on each ſide, preſent themſelves. Intoxicated with their preſent delights, and with their preſent ſecurity, they forget, that the current will ſoon bring them into the wide ocean, where they will be loſt in the gulph of Intemperance, or ſhipwrecked on the rocks of Pleaſure, unleſs they have Prudence for their Pilot. But this experienced Guide is too generally diſmiſſed. They think themſelves perfectly competent to the taſk of governing their own conduct, and directing their own purſuits. Judging only from an

an outſide form, they ſuppoſe that every thing is really what it ſeems to be; and that there can be no ſorrow, where there are gaiety and ſplendor.

Youth, at their firſt entrance into life, are beſet with a variety of enticements. Their own deſires, added to the examples and temptations of others, all contribute to invite them into the ſervice of Pleaſure; whoſe fatal blandiſhments the Ancients have repreſented under ſeveral Allegories or Fables; amongſt which that of the Syrens is moſt celebrated. It is intended to ſhow, that if we ſuffer ourſelves to be too much allured by the Pleaſures of a gay life, they will be deſtructive in the end, and betray the incautious into certain ruin: whilſt wiſe Men, like Ulyſſes, will ſtop their ears againſt their inſinuations.

When young Perſons are too eager in the purſuit of Pleaſure, and too fond of being much abroad, it diſcovers either a corrupt taſte, or an unimproved mind; and proceeds from an inability of employing and amuſing themſelves at home. How many are there who figure in the gay World, by rambling about from Place to Place, as if they had no concerns which deſerve their attention! The morning is conſumed in a kind of ſauntering idleneſs; or in preparing for the engagements of the Evening—not the evening only, but the greateſt part of the night, which muſt ſurely injure their health; and, with reſpect to the female Sex, deſtroy their beauty. When Diverſions are uſed,

as a relief from the cares of employment, they are then judiciouſly applied. To unbend our thoughts at ſeaſonable intervals is neceſſary; but to make a holy-day of life, deſtroys Pleaſure, inſtead of giving it a proper reliſh. If amuſements are choſen with judgment, and managed with diſcretion, they are then innocent; but though innocent in their nature, when uſed to exceſs, they become fatiguing, and are perhaps criminal.

Public Diverſions may be reduced to two kinds —that which ſerves only to pleaſe the eye, or delight the ear; and that which has the uſeful mixed with the agreeable; or which conveys inſtruction to the mind, whilſt it affords pleaſure to the ſenſes. Amongſt the firſt may be included all thoſe places, which ſeem to be reſorted to for no other purpoſe, but that they, who frequent them, may ſee and be ſeen; where, perhaps, a trifling, general, and diſſipated converſation prevails; where ſinging and muſic contribute to the entertainment of the Evening; or where are performed feats of bodily ſtrength and agility: At this kind of Diverſions young Perſons ſhould but ſeldom appear; becauſe they afford no exerciſe to the intellectual faculties; nor are viſited by thoſe, whoſe characters are reſpectable.

The Maſquerade is a public Diverſion very faſhionable at preſent, though, in the laſt reign, it was ſuppreſſed, on account of it's dangerous tendency. It cannot be conſidered as a rational entertainment.

tertainment. Beſides thoſe objections, which are common to many public places, that they are expenſive, and that they are frequented by Perſons of profligate lives—this is literally a nocturnal amuſement, the whole night being devoted to it, as the Company ſeldom appear, till the proper hour of reſt; it is likewiſe diſtinguiſhed by a particular liceptiouſneſs of behaviour, which ought ever to deter your ſex from being preſent. A rude and indecent language is frequently uſed on thoſe occaſions; a liberty that would not be taken at any other place. There is a reſpect due to good manners, which even they, who have the leaſt ſenſe of honour or decency, muſt obſerve, if they expect to be admitted into the company of Perſons, that have any regard to a virtuous decorum. But here the moſt daring Offenders eſcape with impunity; and your Sex are expoſed to the converſation of any intruder that chuſes to addreſs them. Neither does the miſchief end here. Theſe Aſſemblies frequently produce aſſignations and intrigues. The amuſement itſelf is alſo degrading. Many of the Performers in this motley ſcene diveſt themſelves of the manners proper to their rank, and perſonate the character of an Harlequin, a Buffoon, or a Ballad-ſinger.

There are other Diverſions, on which I propoſe to make ſome remarks; but theſe I ſhall defer to a ſucceeding Lecture.

LECTURE XV.

" That Mind is diſſolute and ungoverned, which muſt be " hurried out of itſelf by loud Laughter or ſenſual Pleaſures, or " elſe be wholly unactive."

SPECTATOR.

GAMING is a diverſion, which you ſhould, as much as poſſible, avoid. Young Perſons are too apt to conceive a fondneſs for this amuſement; but to prevent an habitual attachment to it, you ſhould early ſuppreſs a propenſity, which, if indulged, may be prejudicial to your future welfare. I do not mean abſolutely to proſcribe a diverſion, which is now become ſo faſhionable, that, without ſome knowledge of it, you would ſcarcely be qualified for company. It might not be improper, when you begin to viſit, to be ſo far acquainted with a game at Cards, as to be able to join in a Party when wanted; but you ſhould by no means diſcover an eagerneſs for Play; or ſpend much of your time, in this kind of recreation.

Another caution, likewiſe, is neceſſary. Do not, on any account, play for money, if, when young, you are allowed to play. And when you are more advanced in years, let the ſum played for

for be ſo trifling, that it will be perfectly indifferent to you, whether you win or loſe. When Money is the chief object of Play, it produces an avaricious diſpoſition: And if you ſhould be actuated by ſo ſordid a paſſion, what will you not ſacrifice to it's gratification! You will be tempted to acts of meanneſs and petty frauds. You will be induced to treat your Friends and Acquaintance with incivility or rudeneſs. And the various changes of your countenance will betray your joy or vexation, at your good or ill ſucceſs.

Gaming alſo is of an inticing nature. They, who have been fortunate, are tempted to proceed, and make bolder ſtakes; not conſidering what they hazard on the turn of a card or die. With a run of good luck, the love of Gaming increaſes. It engroſſes their whole attention by night and by day; ſo that it will be difficult to recover them from their infatuation. Even the unfortunate have not reſolution enough to retreat. The hopes of recovering their loſs ſtimulate their ardour; and, in a fit of deſperation, they riſque their honour, their fortune, and their happineſs. This has been frequently the cauſe of ſuicide.

The folly of Gaming appears alſo from this conſideration—that they, who are in affluent circumſtances, hazard the loſs of thoſe means, by which they might enjoy the moderate pleaſures of this life, for the doubtful proſpect of augmenting their poſſeſſion; in which ſhould they ſucceed,

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it might not, in the leaſt, augment their felicity. And with whom do they run this riſque? With thoſe, perhaps, who are Gamblers by profeſſion; and from whom, as they have frequently nothing to loſe, nothing can be gained. Beſides, Gameſters having made this art their ſtudy, their ſuperior ſkill and judgment will give them a conſiderable advantage; and even this will be increaſed by thoſe unfair practices, of which they will avail themſelves, whenever an opportunity offer. And is it an object of ſufficient conſequence for any Perſons to beſtow much thought and attention, in forming ſchemes, and calculating chances, that they might become Proficients in the art of Gaming? Perhaps before they have acquired this ſkill, their own fortunes are gone; ſo that what was, at firſt, taken up as an amuſement, will be changed afterwards to a trade.

But ſuppoſing theſe effects do not follow, is it an amuſement becoming a rational Being, to ſpend a ſucceſſion of hours in ſorting and arranging a pack of Cards? And, as if ſix days in the week were not ſufficient for this trifling diverſion, the faſhionable world have encroached upon the ſeventh alſo; and thereby deprived their Creator of that portion of time, which ought to be dedicated to his honour and ſervice.

The keeping of improper Company is another ill conſequence, which proceeds from a fondneſs for Play. Gaming, like death, levels all diſtinc-

tions.

tions. The votaries of Fortune have acceſs to all places where her altar is erected. The rich and the needy—thoſe who are reſpectable from their rank and ſituation in life, as well as Sharpers and Gamblers, are promiſcuouſly aſſembled; by which means, Perſons of character give a ſanction to profligacy; and they are liable to that corruption of manners, which frequently attends evil communication.

In ſhort, all that can be ſaid in favour of the Card Table is this—It may occaſionally be uſed as an innocent amuſement, if introduced for no other purpoſe, than to ſpend an idle hour, where converſation is languid, and the buſineſs of the day is finiſhed. An immoderate uſe of this diverſion excludes all profitable ideas from the mind, injures the health, becauſe the Body requires frequent exerciſe, and fatigues the ſpirits, becauſe there are but few, who can play with compoſure and tranquillity. The Demon of Avarice or Diſcontent will not fail to ruffle their tempers, and put them out of humour; which, in your ſex, muſt appear extremely diſguſting.

Never ſuffer, then, the love of Play to diſfigure the natural graces of your Perſon, to render your manners leſs amiable, or prevent you from acquiring thoſe mental accompliſhments, which will preclude the neceſſity of your having recourſe to ſuch frivolous diverſions, for the employment of your time.

Beſides

Beſides the Diverſions already mentioned, there is a variety of others, which come under the deſcription given to this claſs—that they are agreeable without improving the underſtanding. Perſons of Senſe will ſeldom appear at ſuch Places as ſerve only to gratify an idle curioſity, but which afford no rational amuſement. To thoſe of vacant and uninformed minds, every new ſcene will be pleaſing, merely becauſe it diſſipates time, which would otherwiſe hang heavy upon their hands. It matters not to ſuch whether Art or Nature diſplay it's beauties. A common and unintereſting ſpectacle would afford equal ſatisfaction with the higheſt entertainment, that the fineſt imagination or moſt fertile invention could poſſibly produce. The Greeks and Romans were extravagantly fond of that kind of public Games, which were called Gymnaſtic; ſuch as, the Race, Wreſtling, the combats of Gladiators and wild Beaſts. Yet the deſign of theſe ſeems to have been political. Some of their principal Men, who wiſhed to make themſelves popular amongſt the People, or to divert their attention from public affairs, inſtituted theſe Games. And they were generally exhibited at ſolemn feſtivals; or to celebrate ſome ſignal victory. They were alſo blended with their religious rites. Some were in honour of certain Gods; and others, which were called funeral Games, were in commemoration of ſome deceaſed relation, friend, or diſtinguiſhed Perſonage.

Perſonage. For the accommodation of the Spectators, the Romans built large Amphitheatres, which were of circular form, and would contain an immenſe number of People. There are at preſent, ſome remains of theſe ſtructures; which ſufficiently prove the great expence they were at in exhibiting public Games; of which they were ſo fond, that under Auguſtus, they ſpent almoſt a whole year in the celebration of them. They were conducted with great pomp and magnificence; but he would allow no Women to be preſent at them. But perhaps the great encouragement given to thoſe athletic exerciſes, was with a view of inſpiring their young Men with courage, and preparing them for the art of War.

A partiality for amuſement has been particularly remarked in young Perſons of your ſex: Hence it is that ſo many of them are engaged in a circle of idleneſs, with ſcarcely any interruption. And if their ſituation be ſuch that they have but little opportunity of ſeeing diverſions, yet they are ſo frequently obſerved in the ſtreets or public places, as deſervedly to incur cenſure.

They, who are converſant with the works of our dramatic Writers, will receive inſtruction as well as pleaſure, from theatrical entertainments. They may derive improvement from the characters which are perſonated; and from the ſentiments and language, which are to be met with in the moſt perfect compoſitions of this kind. But

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on the vacant mind they will make no impreſſion. Perſons, who reſort to them merely becauſe home is diſagreeable, or becauſe they may be ſeen in a Crowd, have no other inducement but to kill time; and they would be equally entertained with a Mountebank or a Rope-Dancer.

The Stage might be made a School of Morality, if all improper ideas and immodeſt language were expunged from our dramatic Writings. As theatrical amuſements are intended to intereſt the affections on the ſide of Virtue, ſo whenever any Pieces be introduced, which have not this object in view, the deſign of theſe repreſentations is defeated, and much harm may enſue, eſpecially to young Perſons; who, captivated by the muſic, the ſcenical ſplendor, the feſtivity and mirth which are diſplayed, may probably retire with impreſſions, by no means favourable to the cauſe of morality: eſpecially when they obſerve, with what applauſe thoſe Performers are received, whoſe lives are notoriouſly profligate and abandoned.

There are, it is true, no public Diverſions more ancient than thoſe of the Theatre: neither have they ſhared the fate of others, which, having nothing but novelty to recommend them, were ſoon diſcontinued and forgotten. But the former have flouriſhed for ſeveral ages; and, in their progreſs, have received various improvements. Men of the greateſt Genius, and moſt reſpectable Profeſſions, have employed their talents in providing

viding ſubjects for the Stage; which has been viſited by the wife, the grave, and the virtuous, as well as by the gay, the young, and the diſſipated. Theſe are proofs, that this ſpecies of diverſions is ſuited to the temper and inclinations of Mankind; and is alſo a public ſeminary of inſtruction.

When theatrical entertainments were firſt introduced into Greece, Solon, the celebrated Lawgiver of that Country, was fearful, that they might corrupt the morals of the People. But ſucceeding Magiſtrates obſerving, that theſe diverſions were not only an agreeable relaxation to them, but might tend alſo, under proper regulations, to the improvement of their taſte and manners, encouraged and promoted them.

You are to conſider the deſign of dramatic repreſentations, if you would be benefited by them. They are pictures of human life. The Virtues and Vices of Mankind are perſonified. We are ſhewn the effects of each, that, by example, we might be taught to ſubdue thoſe Paſſions, which lead to miſery; and cultivate thoſe good affections which will make us happy. They are likewiſe intended to excite pity and compaſſion, at ſcenes of calamity, misfortune and diſtreſs, eſpecially if the characters are worthy and deſerving. For, though we may ſympathize in the ſufferings of the Wicked, yet their actions ſhould inſpire us with horror and deteſtation. The ſubjects and

language

language of Tragedy are noble and ſublime, intermixed with the tender and pathetic; abounding alſo with excellent maxims for the conduct of human life. The laſt are likewiſe to be found in the productions of the Comic Muſe, whoſe object is the reprehenſion of vice and folly, by exhibiting the manners of the times. But this branch of the Drama has been abuſed, both by the Ancients and Moderns; either by introducing known characters on the Stage; or elſe, by tranſgreſſing the bounds of decency and decorum. This licentiouſneſs had corrupted the Theatre in the reign of Charles the ſecond. When purity of ſentiment, and chaſtity of dialogue are excluded from our dramatic writings, it would then be a diſgrace to your ſex, to appear at ſuch diverſions; but ſo little offenſive as they now are in theſe particulars, they are conſidered as public amuſements, at which you may ſometimes be preſent.

The profeſſion of Actors was honourable amongſt the Greeks, but deſpiſed by the Romans, who denied them the privilege of Citizens, and conſidered their Perſons as infamous. But afterwards they were held in more eſteem. By our laws, Players are ſtigmatized as Vagrants: And ſo great was the immorality of the Stage in the laſt century, that it was ſeverely cenſured by ſeveral Writers, particularly Mr. Collier; to whoſe accuſations, the celebrated Dryden pleaded guilty. And it is generally allowed, that the decorum, which

which has been ſince obſerved, by our modern dramatic Authors, is principally owing to the animadverſions of that Writer.

There can be no greater proof of a national depravity of manners, than when the fondneſs of the People for public Games or Diverſions withdraw their attention from concerns of more moment, either as a Community, or as Individuals. Thus the Greeks applied a large portion of the Revenues of the State to the ſupport of theatrical entertainments; and no ſmall part of their time was employed in debating on the reſpective merits of the Players. It is much to be queſtioned, whether the Inhabitants of this Country do not, in the laſt reſpect, too much imitate the Greeks; and ſupport, at a great expence, out of their private fortunes, the ſeveral Performers on a public Stage, not only in the dramatic walk, but alſo in others leſs rational? Hence the tribe of foreign Itinerants, who acquire large Sums for their ſkill in ſqueaking out Italian airs; or for their dexterity in dancing.

A fondneſs for Diverſions proceeds, as I have already obſerved, from an incapacity of enjoying rational amuſements, or from the dread of Solitude. Hence it is, that the Lovers of Pleaſure deſpiſe a domeſtic life; and, to fly from themſelves, have recourſe to company, or public Places. This manner of conſuming Time may, indeed, diſſipate their ſpirits, and baniſh ſerious thoughts,

but

but can, by no means, produce that ſerene happineſs, in which true cheerfulneſs conſiſts.—— Another conſequence of this propenſity is Intemperance; on which I ſhall make a few remarks.

Intemperance may be defined, in a general ſenſe, an immoderate indulgence of any favourite object of gratification. In this view we have already had occaſion to conſider it, by an application to thoſe, whoſe fondneſs for pleaſure induces them to exceed the limits of Prudence and Diſcretion. Luxury in the article of food, is its particular and more uſual acceptation; and it is in this ſenſe I propoſe now to make ſome obſervations upon it.

Thoſe, who keep much company, or who are much abroad, are particularly expoſed to intemperance. For amidſt the great variety of delicate viands, which are ſerved up at feaſts, the moſt abſtemious will be often tempted to exceed the bounds of moderation. But to thoſe, who are diſpoſed to indulge their appetite in this particular, the temptation will be irreſiſtible. The diſeaſes, of which mankind ſo generally complain, proceed more from intemperance, than from any other cauſe; which proves that the moſt plain and ſimple food is the moſt ſalutary and nouriſhing; whereas high ſauces and compound diſhes ſerve only to produce a plethoric habit, and bring on bodily pains and infirmities. Theſe effects ſufficiently confirm the obſervation, that the more frequently

frequently ſenſual Pleaſures are enjoyed, the leſs agreeable they become. For the Intemperate, by their exceſſes, ſo vitiate the taſte, that they cannot reliſh a diet, which is not ſeaſoned by art; though the plaineſt is moſt agreeable to nature, and moſt conducive to health. And without health every gratification loſes its zeſt. To preſerve it, therefore, is an object deſerving our regard, if we would both enjoy and prolong life. Youth, in particular, ſhould carefully attend to this; leſt they deſtroy their conſtitutions, before they arrive to that age when their ſtrength ſhould be moſt vigorous, and their beauty moſt flouriſhing.

As the quality of many articles of food is often rendered injurious from culinary preparations, ſo likewiſe the quantity even of the moſt wholeſome may be hurtful, where Temperance is not obſerved. But in this particular it is impoſſible to preſcribe rules. What is moderation in one may be exceſs in another. It requires but little obſervation to make ourſelves acquainted with the ſoundneſs or imbecility of our ſeveral conſtitutions; according to which were we to regulate our diet, there would be leſs occaſion for the aſſiſtance of Medicine; it being a well known axiom, that *Temperance is the beſt Phyſician.* Yet how many are tempted to quaff "the poiſon mantled in the golden bowl," and partake of the "luſcious feaſt" prepared by Circe, till at laſt, to uſe the language

language of this ancient fable, they are transformed into other ſhapes.

But the picture drawn by the Grecian Bard,* is, in no one inſtance of intemperance, ſo much exemplified, as in the act of drunkenneſs; for what is intoxication, but a deprivation of Reaſon! And when Reaſon is gone, though the human form be retained, yet the human nature is loſt. Though this Vice be not common to your Sex, it being much oftener found in the other, yet, as there have been inſtances of female ebriety, I would juſt take the preſent opportunity ariſing from the nature of the ſubject, to obſerve, that when it do happen, it's cauſe, it's appearance, and its effects are more dreadful. It's cauſe is an habitual fondneſs for the pernicious draught. In a Woman it is a ſenſual appetite—a ſelfiſh Vice—a ſolitary gratification. It is committed in private, not from the accidental flow of ſocial mirth. Whereas in the other ſex, Ebriety is oftentimes occaſional; produced by the ſolicitations of Company; or is the conſequence of a more than ordinary degree of feſtivity and good humour. Many being ſometimes overtaken by intoxication, who may be pronounced, in the general tenor of their conduct, Perſons of Sobriety.—It's appearance in your Sex is alſo too diſguſting to be mentioned, as being totally repugnant to the delicacy of female

* Homer.

female behaviour. The Spartans, in order to give their Children a diſtaſte to this ſort of intemperance, would ſometimes intoxicate their Slaves, that they might ſee, in their behaviour, what an odious vice it was.—And its effects muſt be extremely injurious; becauſe the domeſtic government of a family muſt, by ſuch a practice, be totally deranged—waſte, extravagance and ruin muſt inevitably follow. Some propenſities may be ſubdued; but this is a habit ſo unconquerable, that the evil is ſeldom eradicated but by death itſelf.—By this Practice alſo, the mental Powers are enervated, and rendered unfit for action.

From all which we infer, that Temperance is neceſſary, both to health of Body and ſanity of mind—a truth ſufficiently verified by experience and obſervation. If any Virtue have its reward here, it is this; or if any Vice receive its puniſhment in this World, it is intemperance. We ſee the fruits of the former, in the bloom of youth, in the ſtrength of Manhood, and in the cheerfulneſs of old age. But the conſequences of the latter are plainly viſible in the emaciated Bodies of the luxurious, or thoſe addicted to ebriety; in the excruciating Pains they ſuffer from diſeaſe, and in their premature deaths. Add to all, theſe the poverty and diſgrace which many entail on their families by their intemperate mode of living, and by their fondneſs for giving and receiving entertainments; in which there is often a kind of

rivalſhip

rivalſhip for ſplendour and profuſion. This effect is well illuſtrated in the Parable of the Prodigal Son, who ſpent his ſubſtance in jollity and riot; and was, at laſt, reduced to want the common neceſſaries of life. Mr. Addiſon has remarked, that when he beheld a faſhionable Table ſet out in all its magnificence, he fancied that he ſaw Gouts and Dropſies, Fevers and Lethargies, with other innumerable Diſtempers lying in ambuſcade among the Diſhes. Health is only to be found in the ſhort and ſimple repaſt, to which exerciſe is the beſt incentive.

Temperance is alſo a religious duty. But they, who abuſe the bleſſings of Providence, muſt ſurely be accountable for the miſemployment of the Talent committed to their charge. Riches were not ſent, that the Poſſeſſors of them might ſpend their time in revelling and ſports. But the luxurious tables of the Opulent ſufficiently prove that if Proſperity have it's charms, it hath alſo its temptations. They, who abound in affluence, are too apt to ſay, with the Rich Man in the Goſpel—*Take thine eaſe, eat, drink and be merry*; and to be ungrateful to the ſupreme Giver of all good gifts, like the Iſraelites, who murmured, though they received food from Heaven—though *a Table was ſpread for them in the Wilderneſs. They eat and drank, and roſe up to play*; wholly unmindful of the hand that fed them.

Luxury

Luxury and intemperance are particularly fatal to the middle orders of Society, who, being engaged in the offices of a Profeſſion, or the duties of an employment, cannot be competent to diſcharge either, unleſs they preſerve their Bodies in health, and their minds, in ſuch a tone, as, in all emergencies, to be fit for thought and application. But this can never be the caſe, without the ſtricteſt moderation and ſobriety. They, who are irregular in their modes of life, will be equally irregular in their tranſactions of buſineſs; by which means, their credit will be diſtruſted, their affairs unhinged, and their fortunes ruined.

Amongſt the inferior or lower claſſes of the Community, Intemperance will be productive of the extremeſt Wretchedneſs and Want. Their averſion to an induſtrious occupation, will tempt them to the practice of diſhoneſty; which muſt ſooner or later terminate in ignominy and puniſhment.

If we are bleſſed with a ſound conſtitution, it is our duty to preſerve it. It is a gift committed to our care; which, if we abuſe, we are guilty of ingratitude to that Being, who beſtowed on us ſo ſingular a favour. But many, preſuming upon their natural health and vigour, are thereby tempted to a greater freedom in their manner of living. For though the effects of their Intemperance may not be viſible for a time, yet, like a ſlow poiſon, its operations will be ſure and certain, by the in-

flictions of diſeaſe, and by ſhortening the natural term of human life.

I conclude, then, from what has been ſaid, that the excuſe ſo frequently made for the Intemperate, loſes it's force and validity. Theſe Apologiſts ſay, that ſuch Perſons are *Enemies to nobody but themſelves:* Are they not Enemies to their Creator, whoſe laws they have violated—which laws enjoin them *to live ſoberly in the preſent World; and to take heed, leſt at any time their hearts be over-charged with ſurfeitings?* Are they not Enemies to their families, whoſe Intereſt and Welfare they neglect? Are they not Enemies to Society, by the pernicious influence of their examples; and by contracting debts which they are unable to diſcharge? *He that loveth Pleaſure,* ſays Solomon, *ſhall be a poor Man; and he that loveth Wine and Oil ſhall not be rich.*

If theſe are the effects of being much abroad, or of keeping much company, it evidently appears, that this kind of pleaſure ſhould not be too eagerly purſued. There is certainly a greater temptation to Exceſs and Intemperance, by frequenting thoſe Places, where the cuſtom of feaſting prevails. It is not there that Cheerfulneſs is acquired; nor from thoſe ſcenes which only produce a tranſient joy. The delights of Intemperance flouriſh but for a ſhort time; but the pleaſures of abſtinence are permanent. Learn then to deſpiſe that Mirth whoſe end is ſorrow.—

It

It is better to go into the Houſe of Mourning, than into the Houſe of Feaſting; that is, we ſhould act wiſely to think often on the vanities of life; and contemplate thoſe objects, which will promote in us a ſerious diſpoſition, as well as thoſe, which will excite hilarity and merriment. To this end, we ſhould frequently ſhift the ſcene. We ſhould viſit thoſe who are mourning for the dead; as well as thoſe who are feaſting for joy. In the midſt of Pleaſure we are apt to be diſſolute—to forget ourſelves, and the inſtability of all human enjoyments. But the ſad ſpectacle of mortality, leads us to reflection, and diſpoſes our minds to calmneſs and ſobriety.

LECTURE XVI.

" To love Frugality, we muſt practice and enjoy it. It is " not thoſe, who are enervated with Pleaſure, that are fond of " a frugal Life; neither is it thoſe, who envy and admire the " Luxury of the Great."

MONTESQUIEU.

FROM the conſideration, that there is no Paſſion ſo fatal to young Perſons, and particularly to your Sex, as the love of Pleaſure, I entered upon this ſubject with an intention to examine it in every point of view, flattering myſelf, that my remarks might make ſuch impreſſions ou your minds as would be of uſe to you in your future conduct. I ſhall proceed now to deſcribe farther the uſual effects of indulging a propenſity to Pleaſure. And if I ſhould repeat any obſervations, which I have made before, the repetition will admit of this excuſe—that you cannot be too often reminded of thoſe errors and miſtakes, which Youth are moſt liable to commit.

The firſt I ſhall mention is this—that an extravagant fondneſs for gaiety and amuſement is productive of a miſemployment of time.

I have

I have before remarked, that even innocent Pleaſures, if immoderately purſued, become criminal; becauſe they divert the attention from thoſe ſerious thoughts and uſeful applications, to which ſome part of life ſhould be devoted; and from which no one ought to plead an exemption. The higheſt as well as loweſt orders of Society have ſome knowledge to attain, and ſome duties to perform: But all theſe muſt be neglected by the votaries of Pleaſure; who, in conſequence, contract a habit of idleneſs; the effects of which are, irreſolution, neglect of order, and the love of diſſipation. The mind, that is thus influenced, will ſeldom apply to any thing that requires diligence or reflection; without which there can be no improvement in profeſſional knowledge, in Science, or in Virtue. It can receive no uſeful culture, if continually agitated by the tumults of Paſſion. To ſuch Perſons, every ſerious avocation has a melancholy aſpect. The propenſity to Pleaſure, which they acquired in early life, increaſes in maturer age, and plunges them into ſuch a circle of gaieties, as gives them a diſtaſte to a regular life. But a continued ſucceſſion of amuſements is more fatiguing than buſineſs; as they fatally experience, whoſe ſituation in life exonerates them from the latter; and who, to alleviate, in ſome meaſure, the pangs of indolence, have recourſe to the former; which, however, ſoon tires and diſſatisfies; though to the buſy and improved

proved mind, diverſions, when rational, and moderately purſued, give that relief, for which they were intended. But when any of your Sex, in particular, have been brought up in ignorance, they are commonly at a loſs, both in the article of amuſement and employment. Their incapacity will diſqualify them from applying their [illegible] uſeful purpoſes; and their want of taſte and good ſenſe, will prevent them from making a proper choice of diverſions; or even of enjoying thoſe which are pleaſing and inſtructive.

Be then aſſured, my young Audience, of this truth, which, I hope, you will never learn from experience—that idleneſs is not pleaſure—that it is pain—that it is inſupportable. If this diſtemper ſhould ſeize you, where would be your remedy? You would ſeek for it in amuſement; but here you would be diſappointed. Like opiate it would lull your ſenſes for a time; but when its force is ſpent, your uneaſineſs would return.

If Time, as a late Author † has aſſerted, be nothing more than a ſucceſſion of ideas and actions, it follows, that they, who have thought much and done much, in a ſhort period, have in effect lived longer, than thoſe whoſe ideas and actions have been but few, though their years have been many. To apply this maxim, therefore, to yourſelves, I would obſerve, that if, in the courſe of

† Soame Jenyns.

your

your education, you have applied your minds to ſuch objects of enquiry and improvement, as have been the means of bringing before you a variety of new ideas, and which have thereby increaſed your knowledge, and kept you conſtantly employed, you may be then ſaid to have lived longer than thoſe, who, though ſuperior to you in age, are yet inferior to you in underſtanding; becauſe, having neglected to improve themſelves, during the period of education, they have had, in the courſe of it, but few things to engage their attention. Such Perſons, when arrived, perhaps to a middle age, are yet but infants in reſpect to time, if meaſured by a ſucceſſion of ideas that have paſſed in their minds; whereas thoſe, in the ſtate of youth, may be ſaid to have attained to riper manhood, who have thought and acted to more profitable purpoſes, in their ſmall ſpace of exiſtence, than the former, in their more extended one. This, then, is a very uſeful inference, and which I would recommend particularly to your notice—that our lives, when diverſified by a multiplicity of objects, and buſied in a variety of purſuits, will certainly be longer, than when dozed away in ſloth, inactivity and ſupineneſs; though, perhaps, in point of years, they are of leſs duration.

The conſideration of the ſhortneſs of human life is, therefore, very improperly applied by thoſe who uſe it as an incentive to Pleaſure; becauſe, by

by diſſipation, Time is contracted; whereas, by action, it is conſiderably extended. They, who devote themſelves to pleaſure, can find no object on which to employ their attention, till the hour of diverſion is at hand. We will ſuppoſe, for inſtance, that they are engaged for ſome evening amuſement. The interval between that and the morning is a ſpace of time, which they would wiſh to be annihilated; becauſe they are not capable of employing it; ſo that, in fact, it is to them no additional meaſure of exiſtence.—But let us imagine, that there are others, who intend with the former to partake of the ſame diverſion, but whoſe minds and diſpoſitions are totally different. In theſe we diſcover no impatience for the arrival of the evening, nor any lethargy or inactivity during the progreſs of the day; every part of which has been profitably ſpent: So that it has been to them a period of real exiſtence; and they may be ſaid to have added to their lives, not the bare ſpace of a natural day, but, in fact, a length of time, in proportion to the improvements they have made, or the benefits they have done to ſociety. And though they have been thus engaged in the day, did they reliſh the diverſions of the evening, as well as the former, who waited ſo anxiouſly for it's arrival, and who ſauntered away the preceding hours? Doubtleſs they enjoyed them better; becauſe Amuſements thus uſed afford relief to the Powers both of Mind and Body; which

which have been already ſufficiently exerted and require reſt. Neither do they receive diſappointment like the others, who anticipated the joys in reverſion at too high a rate.

Becauſe life is ſhort, we are to ſpend it in Pleaſure, is a ſentiment though flattering, yet falſe. Guard, therefore, againſt it's inſinuation; to which you may poſſibly be expoſed, in the hour of feſtivity; when your imaginations will be then warm, and more eaſily enticed. It will come recommended to you, by the charms of Poetry and Muſic. For in the dreſs of the one, ſuch ſentiments are uſually cloathed; and the other lends it's aid to increaſe their influence. Songs are, in general, the vehicle, by which they are conveyed: But as theſe are the productions of the ſportive Muſe, and are chiefly intended to promote a ſhort interval of gaiety and mirth, you are not to ſuppoſe, that the Precepts there introduced are always conformable to moral truth and propriety; or that they are to be conſidered as uſeful and practical maxims. In them you are adviſed to baniſh grief, to drive away care, and, ſince life is but a Paſſage, to ſtrew the way over with flowers; which expreſſions, if literally interpreted, imply, that Man was born to trifle away his time, in mirth and gaiety. The beſt and moſt favourable conſtruction you can put on theſe and ſimilar ſentiments, is that we are not to be too ſolicitous about worldly matters; and that, at proper ſeaſons, recreation is uſeful,

and neceſſary. But it is much to be apprehended, that this is not the ſenſe, in which they are generally received: For which reaſon, I thought it proper to caution you againſt any ill impreſſions they might make.

There cannot be a more wretched ſet of Beings than thoſe, whoſe whole ſtudy is to diſſipate time, becauſe they cannot enjoy or improve it; and whoſe invention is on the rack to find out a conſtant ſeries of diverſions. They are a burthen to themſelves; and their company is inſupportable to others—to thoſe, I mean, who are not of the ſame temper, or engaged in the ſame idle purſuits. Is this a life of Pleaſure? The moſt that can be ſaid in favour of it is, that it's greateſt enjoyments are but a ſuſpenſion of Pain, and ſerve only to make its Votaries forget their preſent miſery; which will, however, return with a keener anguiſh.

It is not, therefore, from idleneſs, my young Friends, that you can receive Pleaſure. Upon which account, it is particularly incumbent on you, at this period of life, to avoid ſo pernicious a habit, which, if once contracted, you will find it difficult to conquer. Wiſdom is not to be acquired without aſſiduity and application. It will never be the lot of thoſe, who conſume the morning in ſlumbers, and the remainder of the day in ſauntering and indolence. For believe me, whatever you may think, or however it may appear to you,

you, from beholding the ſeeming happineſs of others, yet an idle life is the moſt painful and the moſt miſerable. And this muſt inevitably be your portion, if you do not now qualify yourſelves for a life of reflection and employment; of which the mind of man ſtands ſo much in need, that could we indulge ourſelves in indolence, we ought, if we could taſte true Pleaſure, to avoid it. But, in fact, idleneſs is not the lot of mankind. We have all of us, of whatever ſex, rank or condition, ſome indiſpenſable duties to perform.

The purſuits of Pleaſure are expenſive. This is another evil ariſing from the propenſity now under conſideration. Youth, it muſt be confeſſed, are too apt to imbibe notions of extravagance. Frugality appears to them a ſordid Virtue; though it will be found, in the end, beneficial to themſelves and to the Public. Prodigality will never want for admirers; the action itſelf has ſomething ſplendid in it's appearance. But if the extravagant ſpend their money profuſely, they frequently do it from vanity or oſtentation. The praiſes they receive are chiefly from Paraſites and Dependants, who will doubtleſs flatter that folly by which they are benefited; and extol that profuſion, of which they partake. But no real eſteem is to be expected from ſuch perſons. When the Sources of the Spendthrift's liberality are exhauſted, the attendance and adulation of theſe pretended friends ceaſe together; probably they join in

cenſuring

cenſuring the imprudence and diſſipation of their former generous benefactors; who, in the hour of diſtreſs, expect, perhaps, to receive aſſiſtance from thoſe, who have been ſo often fed at their expence. But they will find, to their mortification, that the friends of Proſperity are not always the friends of adverſity.

Beggary and Want, are, at laſt, the portion of the Prodigal. But in ſuch caſes, he is not the only ſufferer. His bankrupt fortunes will ſometimes involve others in diſtreſs. And it may be obſerved, that thoſe Perſons, whoſe generoſity is ſo much extolled, and who ſpend their money with ſuch apparent marks of liberality and unconcern, are yet churliſh and moroſe, when a juſt demand is made upon them by an importunate Creditor. His acceſs is, if poſſible, prevented; and a variety of ſubterfuges is contrived to evade payment; which, however, if they can no longer poſtpone, it is performed with ſo ill a grace, as ſufficiently proves, that nothing but neceſſity could induce them to do an act of Juſtice. Would any one, who had been privy to ſuch a tranſaction, ſuppoſe, that the Perpetrators of it, could be laviſh in their expences? Let him ſee them afterwards, amongſt their companions, and he will diſcover no ſigns of Parſimony. Not any coſt is ſpared in their diverſions and entertainments. Without the leaſt reluctance, they will give to thoſe who aſk; and lend to thoſe, who want to borrow.

borrow.—But can this be true generoſity, which is ſupported by Practices, that are not honeſt; or rather, at the expence of others?

If theſe are the conſequences of Prodigality, is it not matter of aſtoniſhment, that this vice ſhould be ſo captivating to youth? But the fact is, they are firſt caught by the ſplendid appearance of it in others; and are then induced to imitate it themſelves. Whereas frugality has but few favourites. The prejudices too often conceived againſt it, proceed from an opinion, that the frugal are avaricious. But this is a miſtaken notion. There is a wide difference betwixt œconomy and avarice; becauſe they, who practice the former, not only perform acts of benevolence, but have it more in their power to exerciſe this virtue, than thoſe who ſquander their money extravagantly. They will alſo decently ſupport their rank in ſociety. A life of dependance muſt be extremely mortifying to a liberal mind; and they only can maintain an independent ſituation, who have adopted a life of frugality; the comforts of which will be laſting: But the joys of the Spendthrift are only for a ſeaſon; and even in his convivial moments, the proſpect of indigence will force itſelf upon him, and depreſs his ſpirits: And the indigence ariſing from Prodigality is commonly treated with contempt. To be expoſed to this, is a condition ſo much to be dreaded, as to afford a ſtrong recommendation of œconomy. *Huſband thy Poſſeſſions,*

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is an ancient maxim; yet our Youth are inclined to deſpiſe this frugal virtue; and to admire thoſe who make a diſtinguiſhing figure in the world, by their expenſive refinements in luxury.

Having thus conſidered the ill conſequences of expenſive Pleaſures in general, let us next advert to their effects on your Sex, in particular. And here we will apply our remarks to two different ſituations of life—that of the unmarried; and that of the married ſtate.

Firſt, A diſpoſition to expence in young unmarried Women is attended with a conſequence which they little think of.—To dreſs—to appear gay—and to be ſeen in public places, will undoubedly attract the attention of young Men; but not of thoſe, with whom a connexion for life would be eligible. Deſirous as theſe might be of an honourable alliance with your Sex, yet when they diſcover a want of œconomy, and a proneneſs to extravagance, even in little matters, in your own private concerns, in the coſtlineſs of your clothes, and your little care of them, after they are purchaſed; and laſtly, in the expenditure of money, which you may be allowed, or which you are permitted to diſburſe, they will have reaſon to expect the ſame conduct in affairs of greater moment; which would, of courſe, be productive of evils more alarming and extenſive; becauſe the truſt committed to your charge would be more important; And the means of ſupplying

your

your prodigality being leſs confined, you would laviſh with more unbounded freedom. Theſe prudential conſiderations will deter many from offering their hands, where their hearts ſeem favourably diſpoſed; becauſe, they will be apprehenſive of bringing on themſelves a train of expences, which their incomes could not ſupport. They would, likewiſe, ſuſpect, that the love of domeſtic retirement, would not be found in thoſe Ladies, who have been accuſtomed to a life of gaiety and pleaſure.

There are ſome Females, who juſtify this mode of living, on the ſcore of fortune; which they either poſſeſs, or are in expectation of. But this bait often fails; ſince it has been obſerved, that their expences have been frequently not in proportion to their dowry; which, under ſuch circumſtances, would be of little advantage: and that a union with a young Woman of Prudence and Frugality, though without fortune, is much preferable.

Lycurgus inſtituted many laws for promoting a ſpirit of frugality amongſt the Spartan Youth of both ſexes. He enacted, that young Women ſhould be educated in habits of œconomy, that they might be choſen, not for money, but becauſe they were qualified to make good Wives.

Secondly, If a diſpoſition to expence be hurtful in your ſex, in the unmarried ſtate, it is much more detrimental in the married; becauſe in the firſt

firſt inſtance, its conſequences are confined to themſelves; but in the ſecond, they are extended to others. The ruin and diſtreſs, which are the uſual attendants of profuſion, will fall upon themſelves and their families. If they are not devoid of human feelings, they could not ſurely behold ſuch a ſcene without a tear of remorſe. Poverty and diſgrace entailed on their huſbands and their offſpring, are no trifling objects of concern. A conduct that could produce theſe muſt be ſtigmatized not only with indiſcretion, but with guilt. *He, who provides not for his own houſehold*, ſays an Apoſtle, *is an infidel.* But ſhe who ſquanders that which is provided, deſerves equal reproach.

Every young Woman, then, before ſhe changes her condition, ſhould conſider the nature of that, into which ſhe is going to enter; and what thoſe duties are which will be required of her. The prudent management of houſehold matters, as I have before obſerved, will be her immediate buſineſs. But if ſhe imagine that the alteration of her name will be a ſanction to her to alter her manners, that is, to uſe more freedom, and to engage in more expence, ſhe is a total ſtranger to the domeſtic offices and character. Though ſhe may have Servants to perform the menial employments of a houſe, yet it is her peculiar ſtation to ſuperintend them, to act with œconomy herſelf, and to prevent waſte and extravagance in others. But if an extreme fondneſs for diverſion, for dreſs,

for

for ſhow and for viſiting, be prevalent, all theſe affairs muſt be neglected; and too much will be entruſted to Servants, who, if not faithful and honeſt, will not neglect the opportunity given them of promoting their own intereſt by peculation; or of taking pleaſure and rambling abroad, in imitation of their miſtreſſes.

The influence of your Sex on the other may alſo contribute, in a great meaſure, to prevent ſcenes of diſſipation, both at home and abroad, ſhould the Huſband diſcover an inclination for them. A Miſtreſs of a Family may, by the civility and complacency of her manners, render home agreeable; and the habits of œconomy it will be in her power to introduce, will be very beneficial in their effects. But, on the contrary, if, when thus ſituated, ſhe ſhould give an unreſtrained indulgence to her fondneſs for gay amuſements, and involve herſelf in a continued circle of receiving and paying viſits, ſhe may influence her huſband, contrary perhaps to his wiſh, to neglect his own affairs, and be totally improvident in his expences: An extravagant mode of living will prevail in every branch of the family: and Children, inſtead of having their minds improved, by prudent maxims and good examples, will acquire no other notions, but ſuch as contribute to promote a ſpirit of vanity, pride and diſſipation.

The laſt inference which I ſhall draw from thi propenſity to Pleaſure and Diverſions, is this— that

that though it generally ends in ſatiety and diſappointment, yet thoſe, who are enger in the purſuit, are incapable of reliſhing other amuſements, more innocent, and more agreeable to our rational nature.

Though the Beauties of the Country have been the conſtant theme of Panegyric, by Moraliſts, Poets and Philoſophers, and indeed by every Perſon of taſte and literature, yet thoſe, who have devoted themſelves to town amuſements, are not ſuſceptible of the delights it affords, or the variety of pleaſing objects it exhibits.

They, who are fond of much company, will prefer Cities and large Towns to the Country and Retirement. The latter, indeed, will only ſuit ſuch as can employ themſelves in rural occupations, in ſolitude, or in domeſtic pleaſures. In populous Towns, there are greater temptations to Vice, than in the Country; therefore, a reſidence in the latter ſhould be conſidered as the moſt favourable to innocence; becauſe there is leſs inducement to expence and diſſipation. Yet how diſſatisfied are many with a ſituation, *remote from Cities*, though it has been the envy of ſome, and the deſire of others! But theſe are the happy few, who are capable of enjoying the beauties and tranquillity of a Country life; which to rational Beings, that delight in Nature's feaſts, far exceed the crowd and buſtle of a Town.

Walking

Walking in the open air is not only an agreable amuſement, by the variety of pleaſing and natural objects, which are preſented to the view, but affords alſo that gentle exerciſe, which is adapted to the female conſtitution.

A Garden has alſo been eſteemed for it's peculiar beauties. Mr. Harvey has made it the ſubject of religious reflections: And Mr. Addiſon thus ſpeaks of it. "I look upon the pleaſure, "which we take in a Garden, as one of the moſt "innocent delights of human life. A Garden "was the habitation of our firſt parents before "the fall. It is naturally apt to fill the mind "with calmneſs and tranquillity; and to lay all its "turbulent Paſſions at reſt. It gives us a great "inſight into the contrivance and wiſdom of "Providence: and ſuggeſts innumerable ſubjects "for meditation." To raiſe the tender Plants—to obſerve the variegated flowers, and to mark the progreſs of vegetation, are grateful amuſements, and particularly adapted to the female Mind.

To look through Nature up to Nature's God, cannot fail of furniſhing you with uſeful reflections. A knowledge of the vegetable Kingdom is called the ſcience of Botany. "And the fair "Sex may derive conſiderable advantage from "this ſource. The fixed attention, which the "compariſon of natural objects, with the deſcrip-"tions of them neceſſarily requires, will beſtow "that ſteadineſs and ſolidity, in which the

"female

" female mind is generally ſuppoſed to be defi-
" cient."†

The ſtudy of nature, for which the Country is particularly favourable, will never tire. The diverſity of its objects will always furniſh ſomething new. But ſhould they, who habituate themſelves to Town Amuſements, retire from theſe diſſipated ſcenes, at that ſeaſon of the Year, when many of the places of public diverſions are ſhut, and betake themſelves to the country, they would, however, derive but little pleaſure from the change; becauſe their Minds are not prepared to enjoy it's natural beauties, or reliſh the calm delights which it affords. To them, the purling of a ſtream—the lowing of herds—the bleating of Sheep, and even the melody of Birds are but melancholy ſounds. Rural occupations are too ſimple to excite the notice of ſuch Perſons, as have been long accuſtomed to exhibitions of artificial ſplendour, decoration, and ornament. Hence it is, that many have attempted to carry with them ſome of the diverſions of the Town; and to diſturb the quiet of retirement, by the noiſe of mirth and diverſion.

The quiet of retirement—what a dreadful idea to thoſe, who never think! But the reflecting Mind will not, even in ſolitude, feel itſelf alone. It will conſider itſelf in the preſence of the

† Engliſh Review.

greateſt,

greateſt, and beſt of Beings; with whom it will maintain an intercourſe, by contemplating his perfections and by conſidering the works of his hands. "It is in the depth of retirement, the ſilence of "Thought and Paſſion, that this inſpiring Pre- "ſence ſteals upon the mind, and whiſpers a lan- "guage, which the heart may hear, but the "tongue not expreſs. Nor is it in the Cloſet "only that his Almighty voice is heard; but ſtill "more in the open air, in the fields, amidſt the "general chorus of the Creation, where all "around conſpires to raiſe, to ſooth, to harmo- "nize the Soul, and lift it up on wings of "Praiſe, to the great Author of Beings and of "Beauty." †

† Goadby.

LECTURE XVI.

> ——————Thought fond Man
> Of theſe, and all the thouſand nameleſs Ills,
> That one inceſſant Struggle render Life,
> One Scene of Toil, of Suffering and of Fate,
> Vice in his high Career would ſtand appall'd,
> And heedleſs rambling Impulſe learn to think;
> The conſcious Heart of Charity would warm,
> And her wide Wiſh, Benevolence dilate.
>
> THOMSON.

TO improve the Temper is one of the principal objects of Education. By Temper, I mean, in general, a diſpoſition to Virtue or Vice; and in particular, thoſe ſeveral propenſities and inclinations which form the character, and govern the conduct of every Perſon. Great Talents may be obſcured by immoral habits; and whilſt we admire the former, we have often too much reaſon to lament the latter. In the one caſe, we contemplate with pleaſure the efforts of human reaſon; but in the other, we pity the depravity of human affections: Yet as the laſt has the greateſt influence on Society; and is more obvious to common obſervation

tion than the firſt, we uſually form our opinions of Mankind, not from their abilities, but their manners. And indeed when we ſee knowledge united with bad diſpoſitions, or with a vicious practice, it loſes it's value and reſpect. Virtue itſelf is diſgraced, from the conſideration, that thoſe, who are the beſt informed, are the worſt examples of their own doctrines.

It is from moral attainments, that a Character is eſtabliſhed. Thoſe, who are deſirous of acquiring and preſerving a good one, muſt regulate their temper in early life; and bring the mind to habits of virtue and goodneſs. And as ſocial and domeſtic happineſs ſo much depends on the tempers and diſpoſitions of the female Sex, it is a duty particularly incumbent on them to order their affections aright. A good temper is not always conſtitutional: And though ſome have more favourable propenſities than others, yet every diſpoſition is ſuſceptible of improvement. A bad temper may be reformed by ſeaſonable diſcipline: And a good one may be corrupted by neglect. If, inſtead of reſtraining an evil inclination, it ſhould be encouraged and indulged, the worſt conſequences may be expected from it. But if it's malignity be checked in due time, that heart, which might have been totally depraved, will be prepared for the beſt principles and habits.

To govern the Temper betimes is a very neceſſary rule of conduct. I ſhall, therefore, proceed

to

to deſcribe thoſe qualities, of which it may be ſaid to conſiſt.

The firſt I ſhall mention is Good-nature. This is a diſpoſition ſo very comprehenſive, that in order to diſplay it in it's full extent, it will be neceſſary to diſcriminate thoſe ſeveral particulars, which, when combined, conſtitute the happy temper, that is thus diſtinguiſhed.

But here I would previouſly obſerve, that we muſt be cautious, leſt we confound Good-nature with Good-humour. A Good-humoured Perſon may be deſtitute of Good-nature; but where the latter is found, the other will be it's inſeparable companion. Yet the World has often miſtaken theſe two characters; and a Perſon of Good-humour has received the Praiſes due to Good-nature.

Good-natured Perſons are of an even, uniform temper, both at home and abroad, in whatever circumſtances, and whatever may be the rank or condition of thoſe with whom they converſe, or have any intercourſe. They are alſo merciful and benevolent.

Good-humoured Perſons are, on the contrary, of very fluctuating diſpoſitions. In company, or in their convivial moments, they are gay and cheerful; and are ready to promote hilarity and mirth: But, in their families, and in their tranſactions, eſpecially where they are inveſted with power, they are frequently moroſe and uncivil; impetuous

impetuous and tyrannical. For though they may ſometimes perform an act of beneficence, they are, nevertheleſs, ſtrangers to the finer feelings of humanity.

Let us next conſider the effects of Good-nature. —It is that temper of Mind which endeavours to promote cheerfulneſs and contentment around us; to give relief to the indigent and needy; to adminiſter conſolation and advice, to thoſe who are afflicted with ſorrow or misfortune; and, in ſhort, to contribute to the comforts of life. Such a conduct as this no leſs advances our own happineſs, than that of others. There is an undefinable pleaſure in doing good; there is a ſecret ſatisfaction in rendering ourſelves agreeable by the ſuavity of our manners. Theſe, indeed, are duties we owe to Society. For can it be expected, that others will be kind to us, if we ſhew no kindneſs to them; or that they will uſe any means for our accommodation, when we ourſelves afford nothing to the common ſtock?

By Good-nature we may alleviate the ordinary diſaſters and perplexities of life. But, by a contrary temper, we ſhall rather increaſe them.—*Sufficient to the day is the evil thereof.* We ſhould not, then, add to this evil, by afflicting others as well as ourſelves, in order to gratify a ſplenetic or implacable diſpoſition. This kind of behaviour incapacitates us from ſupporting with fortitude, thoſe ſeveral accidents and diſappointments, to

which human life is ſubject. For Perſons who are always unquiet and diſſatisfied, create to themſelves imaginary evils. Their Spirits, like the troubled Sea, are never at reſt. They repine at ſeeing others happier than themſelves. And perhaps the misfortunes of their neighbours would be to them a ſource of ſecret pleaſure.

A Univerſal Philanthropy, or a ſpirit of mildneſs and benevolence towards all mankind, is an eſſential property of Good-nature; which does not confine itſelf to particular ſects or ſocieties, but endeavours, as far as it's influence extends, to promote general happineſs. There can be no greater proof of an illiberal mind, than to deſpiſe others, becauſe they are of a different complexion from ourſelves; becauſe they ſpeak a different language; or becauſe they do not join with us in the ſame mode of worſhip. This behaviour muſt appear very unreaſonable, when we conſider, that they, as well as we, are part of the human Species; that they are alike ſubject to the infirmities of human nature; and that the thoughts of Men are free. No authority whatever can deprive thoſe, who are ſubject to it, of the liberty of thinking: but it may deny them the privilege of expreſſing or publiſhing their thoughts. If we live under a milder Government than others; if we enjoy more of the bleſſings of life than fall to their lot, we ſhould not, on that account, treat them with contempt.

Such

Such a conduct would be an ungrateful return for the peculiar favours we poſſeſs; it would be a miſapplication of that freedom in which we participate; and which a benevolent Man would wiſh to ſee extended to the whole human race. Thoſe, who are unhappily born to Servitude, and deprived of the benefits of Education, are intitled to our Pity and Compaſſion. A Fellow-Creature in diſtreſs, of whatever nation—of whatever religion, has a claim to our humanity. To confine our civilities to thoſe only, who ſpeak as we ſpeak, or think as we think—to be ſo far attached to any particular ſyſtem, as to deſpiſe all other ſects, is a mark either of mental weakneſs, or of an uncharitable diſpoſition. It certainly betrays a want of that ſenſibility, which is the diſtinguiſhing characteriſtic of Good-nature. The benevolent Samaritan could aſſiſt a Jew in diſtreſs, though one of his own Countrymen had paſſed him by with neglect.

We are too apt to aſſume an arrogant ſuperiority, on account of the colour of the ſkin. Hence it is, that the Negro Tribe have been conſidered as a ſpecies ſubordinate to the reſt of mankind; though inhabiting Countries luxuriouſly fertile, and though poſſeſſing mental faculties as capable of improvement as any other race of human Beings. The treatment, which they have ſometimes met with from their Maſters, is not only diſgraceful to that complexion of which they

boaſt, but alſo to their feelings as Men; and to thoſe divine precepts of compaſſion and kindneſs, recommended by the Chriſtian Religion. It is to be hoped, however, for the credit of human nature, that the Inſtances of cruelty which have been lately publiſhed by the Advocates for the abolition of the Slave Trade, are not ſo numerous or ſo flagrant, as have been repreſented. Their zeal, though in a good cauſe, has probably induced them to exaggerate facts. Neither is it juſt to condemn the conduct of all, for the inhumanity of a few. There is no doubt, however, but the late diſcuſſion will tend to meliorate the condition of ſlavery; till at laſt the bleſſings of freedom and civilization may extend to thoſe Countries whoſe inhabitants are ſubject to all the oppreſſions of arbitrary power, and to all the wretchedneſs of ſavage life.

Charity is one of the peculiar properties of Good-nature. Poverty and Want ſhould at all times excite commiſeration; but our indigent Relations, if we have any, ſhould particularly experience our benevolence. All have not equal abilities to aſſiſt the needy; but there are very few, who have it not in their power to adminiſter ſome kind of relief. The emotions of ſympathy, at leaſt, are pleaſing; and eſpecially in young People, who, as yet unacquainted with the arts of hypocriſy and diſſimulation, which are too often practiſed to awaken pity, can have no plea for inſenſibility.

bility. Their hearts ſhould be ſuſceptible to a tale of woe; on which if it ſhould make no impreſſion, I am fearful that they are callous to every generous feeling. If, thus early in life, they can behold unmoved the tear of diſtreſs; and paſs by the form of miſery, without compaſſion, they betray a diſpoſition, which may, in the end, lead them into acts of unkindneſs.

I am not here pleading for the exerciſe of Charity, without any controul or limitation. Goodnature does not conſiſt in beſtowing it's favours on all alike. It diſtinguiſhes merit. It encourages the deſerving. It protects the oppreſſed; and particularly thoſe, who, not through vice, but misfortune, or the injuſtice of others, are labouring under the calamities of life. My obſervation went no farther than to intimate, that, in young Perſons, an indiſcriminate diſtribution of the ſmall relief it might be in their power to beſtow, is an excuſable weakneſs; becauſe, if they do err, it is on the ſide of humanity: and is a proof of an amiable temper. When their judgments are matured by experience, they will have prudence enough to direct them in the manner of conferring benefits. And when I ſee a young Lady, who can debar herſelf any little gratification for the ſake of relieving an object in diſtreſs, I am convinced that ſhe is poſſeſſed of all that ſympathy, which does honour to her Sex; in whom we expect a greater portion of the milk of human kindneſs.

Here

Here I would juſt obſerve, that there is a profuſe generoſity, which is often miſtaken for Good-nature. Such Perſons are liberal through oſtentation; and they frequently confer their favours on Paraſites and Flatterers; till perhaps, at laſt, they involve themſelves in ruin. Œconomy is by no means inconſiſtent with true generoſity. Good nature ſteers the middle courſe, betwixt extravagance on the one hand, and covetouſneſs on the other. But the fact is, the Avaricious have ſtopped up every avenue through which compaſſion may aſſail the heart; though Benevolence is one of the diſtinguiſhing characteriſtics of the Chriſtian Religion. There is no Virtue more forcibly, or more repeatedly inculcated than this. The Scriptures abound with admonitions *to do good—to feed the hungry—to cloath the naked, and to viſit the diſtreſſed.*

Though a benevolent temper is ſo warmly recommended in the ſacred writings, yet a want of it is often vindicated, by the moſt frivolous excuſes. *Charity*, it is obſerved by ſome, *begins at home.* But this proverb is frequently perverted; and ſerves at beſt, but as a weak apology for a ſelfiſh conduct. The welfare of our own families ought, undoubtedly, to be the firſt object of our temporal concern: ſtill we are commanded *to miniſter one to another, according as we have received the gift.* The poor widow, who beſtows her mite, diſcovers as charitable a diſpoſition, as

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the Affluent, who make large donations. And, indeed, a variety of occaſions may offer, wherein we may exerciſe benevolence, though it ſhould not be in our power to give alms.

But the Rich are, in a particular manner, exhorted to *do good and diſtribute.* All frivolous excuſes, where there is abundance, will only reflect diſhonour on thoſe who make them. *Say not unto thy Neighbour, go and come again; and to-morrow I will give, when thou haſt it by thee.* This is often a pretence to ſilence importunity; or to remove from our ſight objects of compaſſion, without any deſign of giving relief on the morrow; though were it ſincere, yet a benefaction, by delay, loſes its importance. A ſmall aſſiſtance, rendered in the time of need, is frequently of more uſe, than a large one, if poſtponed to a future day. How many miſerable Beings are now ſunk in vice and poverty, who might have been virtuous and happy, had ſome kind Friend, like a Guardian Angel, ſtepped in, at the criſis of misfortune, and afforded them a ſeaſonable aid!

But the Avaricious are not the only Perſons who neglect the performance of works of charity. The votaries of diſſipation are ſo inceſſantly engaged in ſcenes of luxury and riot, as to have no conception, that whilſt they are feaſting for joy, there are others afflicted with penury, or mourning for grief.—But could ſuch Perſons experience, for a ſhort time only, the ſtroke of adverſe fortune,

tune, how ſoon would they learn the difference between real and imaginary wants—between the cravings of hunger, and the calls of luxury! Whilſt they *fare ſumptuouſly every day*, the Mendicant at their door is refuſed, perhaps, the *crumbs which fall from their table*. What an unkind return to that Providence, who has liberally ſupplied them with the good things of this life! For wide as the diſproportion may be betwixt the Rich and the Poor, yet they are Brethren—the children of one ſupreme Being. *They*, therefore, *who mock the Poor, reproach their Maker*. But why, it may be aſked, has this common Father, diſpenſed his gifts, with ſo unequal a hand? Why is one pining in want, and another abounding in ſuperfluity? Not from motives of partial affection. The Wealth of this Man, or the Poverty of that, is no proof that the former is a favourite, or the latter an outcaſt, of Heaven. The general good of the whole requires an unequal diſtribution of temporal poſſeſſions; but undoubtedly with a view, that all, in ſome degree or another, ſhould partake of them. The Poor are particularly recommended to the attention of the affluent. *Charge them*, ſays St. Paul to his Son Timothy, *who are rich in this World, that they do good; that they be rich in good works; ready to diſtribute; willing to communicate*. Upon this principle alone we may reconcile the benevolence of the Deity to what may appear a partial diſtribution. But there will be

no

no cauſe for murmuring, when we conſider that all theſe inequalities will be brought to account hereafter, at the final retribution, when the time of trial or probation is over. The Parable of the Rich Man puts this queſtion beyond all doubt. He in this life abounded with wealth; and enjoyed every luxury, but that of doing good. Lazarus, or the Poor Man, was not permitted to taſte of his bounty, though reduced to a ſtate of extreme miſery and want.—Their future ſituations, after death, may be clearly inferred from the addreſs of Abraham to the Rich Man.—*Son*, ſaid he, *remember, that thou in thy life-time, receiveds thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.*—There is no article in the Chriſtian Religion more evident than this, that Men will be rewarded in proportion to the good they have done. *With the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. He who ſoweth ſparingly ſhall reap ſparingly; but he who ſoweth plentifully ſhall reap plentifully.* It is not ſaid, becauſe of your belief in ſuch a doctrine or ſuch an opinion, you have been a good and faithful Servant, but becauſe you have aſſiſted thoſe who were in need.

Good-nature is likewiſe diſtinguiſhed, not only by the favour done, but alſo by the mode of doing it. A benefit may be conferred in ſo ungracious a manner, as to cancel the obligation. When aſſiſtance be given grudgingly, and, as it were,

by compulſion; or, when they who do an act of benevolence, afterwards boaſt of it, or publiſh it to the World, the action loſes all it's merit. When they, who relieve, criminate without cauſe thoſe who are relieved, they both add to, and inſult, their diſtreſs. Many are reduced by misfortune from competency to want. Theſe would be more hurt by a favour ill beſtowed, than if it had been withheld. The patronage of the Proud is grievous. But they who do good, from a Philanthropy of Temper, or from a Chriſtian Principle, will find out the retreats of indigent merit, and, ſecretly reward it. They will not, like the Phariſee, do their alms in public to be ſeen of Men, but in ſo private a manner, *that their left hand will not know what their right hand doth.* They will imitate the example of our Saviour. He not only was conſtantly employed in doing good; but he charged thoſe, whom he had healed of any diſeaſe, not to declare it. *See thou tell no man*, was his conſtant expreſſion.

But good-nature does not confine itſelf to our own ſpecies. It extends to the Brute Creation, who are equally ſubject to pain with ourſelves. To torment, therefore, any animal, becauſe it is in our power, is ſuch an act of cruelty, as I ſhould be concerned to ſee young Perſons commit. You ſhould not only diſcourage the leaſt inclination, in yourſelves, of inflicting any barbarity on Brutes, but you ſhould alſo expreſs your deteſta-

tion

tion of it in others. When it be neceſſary to deſtroy them, either for ſubſiſtance, or becauſe they are noxious, it ſhould be done with all poſſible tenderneſs; and in a manner, by which the leaſt pain can be given: But to prolong the pangs of death, in order to gratify a pampered appetite, or a depraved humour, denotes a ſavage or unfeeling diſpoſition. The Love, which Parents have for their offspring, is extended through all animal life. To rob, therefore, *the poor Bird of its young*, is a ſpecies of wanton barbarity.

The inferior creatures are ſubject to our ſuperior power or ſagacity. But the divine Creator, whoſe mercy is over all his works, did not give us dominion over the Beaſts of the Field, that we ſhould exerciſe it with ferocity. Their uſefulneſs to us demands, in return, our care and protection. Yet how often do we ſee them treated in ſo barbarous a manner, as if they were void of all ſenſation! But, ſays Shakſpeare,

——— the poor Beetle which we tread upon,
In corporal ſufferance feels a pang as great
As when a Giant dies.

The public Games of the Romans, which I have already mentioned, redounded but little to their credit as a civilized nation. At them wild Beaſts were frequently exhibited, fighting with one another, or with Men, trained to exerciſes

of

of this kind.—But though, in our own country, we are ſtrangers to this ſort of diverſions, yet ſome remains of a ſimilar inclination, are ſtill to be ſeen amongſt us. The cruel Sports, which were formerly ſo common, are now, in a great meaſure, ſuppreſſed, by the humane interpoſition of the Magiſtrate. Yet Animals are frequently tortured in our Streets for the amuſement of the Populace. And there are ſome places of genteel reſort, not altogether free from this reproach; where brute Creatures are introduced in a variety of Attitudes, for the entertainment of the Spectator. This muſt certainly be conſidered as a ſpecies of cruelty; becauſe they could not have been prepared for theſe exhibitions, without a previous ſevere diſcipline.—You ſhould, therefore, avoid every ſpectacle of this kind; becauſe of it's tendency to render you inſenſible to the feelings of others.

You know, by experience, that Pain is an unpleaſing ſenſation. You ſhould, therefore, commiſerate, and, if poſſible, alleviate the Pangs of Animals. To be diverted with them diſcovers a temper prone to cruelty, from which all your Sports ſhould be totally exempt. To torture Flies, Birds, or other diminutive Creatures, which are too often the objects of juvenile paſtime, is both barbarous and cowardly. It is barbarous, becauſe it is wantonly inflicting an evil upon Beings, whoſe bare exiſtence is their only enjoyment. It

is cowardly, becauſe they are not able to defend themſelves from your aſſaults. *A good Man*, ſays Solomon, *regardeth the life of his Beaſt.* From the ſame benevolent principle, Moſes directed the Jews, *not to muzzle the ox, when he treadeth out the Corn;* as if he had ſaid, Permit the poor Animal to taſte of the grain, whilſt he is labouring to ſeparate it from the chaff, for your uſe.

To conclude in the Words of the Author of the Polite Lady. "Cheriſh and cultivate Benevolence, or an univerſal love and good-will to "all your Fellow-creatures without exception. "For however diſtinguiſhed by country, climate, "language, or complexion; by difference of religion or politics; by wealth or poverty, or by "any other circumſtances, we are all the Children "of the ſame Parent; we are all Members of the "ſame family, and, therefore, ſhould treat one "another with the tender affection of Brothers "and Siſters. The black African, the tawney "American, and the white European, are equally "intitled to our good-wiſhes and friendly aſſiſtance. It is of no conſequence where they "were born, what language they ſpeak, or what "religion they profeſs; whether they are high or "low, rich or poor: It is enough that they are "human creatures; that alone gives them a claim "to our benevolence and good-will.

LECTURE XVIII.

To err is human; to forgive, divine.

POPE.

GOOD-NATURE is a very eſſential quality in forming the temper. On which account I propoſed, in my preceding Lecture, to deſcribe to you thoſe ſeveral Properties of which it is compounded. Benevolence, Compaſſion and forgiveneſs of Injuries are its uſual emanations. The two firſt have been already conſidered. I proceed now to the laſt.

It has been ſaid of ſome, that they are warm in their attachments, but implacable in their animoſities: Or, in other words, that they are affectionate Friends, but bitter Enemies. Now it is poſſible, that their motives for kindneſs to thoſe whom they like; or unkindneſs to thoſe, whom they diſlike, are equally capricious. But ſuppoſing that the former are deſerving of their favours, and that the latter, by ſome imprudent ſtep, or by ſome improper conduct, have incurred their diſpleaſure, yet to diſcover it in acts of reſentment,

ment, is no proof of a good temper, or of a noble mind.

To convince you of the odious nature of Revenge, it will be ſufficient to obſerve, that it is fed by hatred, and is attended by a train of evils; that ſtrife and enmity, oppreſſion and injuſtice mark it's progreſs; that it tends to diſturb the peace of ſociety; and that the miſchiefs it occaſions are frequently irreparable. We are commanded *to love one another, becauſe Love worketh no ill to it's neighbour:* But Revenge, on the contrary, excites Men to commit every ſpecies of cruelty and wrong.

Anger, though dreadful in it's appearance, and oftentimes horrid in it's effects, is yet but a ſhort-lived Paſſion; whereas Revenge is of long continuance, and deliberate in it's operations. Perſons of vindictive diſpoſitions retire into their cloſets to nouriſh their reſentments, and to meditate on miſchief. Give the angry Man but time to cool, and he forgets the provocation which he has received: But the Revengeful hides the malice of his heart, by wearing a ſmile on his countenance. He plans his deſigns in ſecret; he revolves them in his mind; and watches an opportunity to put them into execution. Thought and reflection, which, in moſt caſes, contribute to meliorate the Temper, and divert it from any evil purpoſe, ſerve only to aggravate the reſentment of him, who is determined on vengeance.

But

But ſhall Man, ſubject to infirmities himſelf, ſo ſeverely puniſh the faults of another? We are, on every account, unfit Judges in our own cauſe. Our minds are liable to prejudice, from a variety of motives. We are, therefore, incompetent to determine impartially: And ſo much are we biaſſed by Self-love, that we often paſs ſentence on our adverſary, without condeſcending to hear his defence. Perhaps the affront given was not intentional; or will admit of many palliations. Perhaps the officious interpoſition of others has magnified the injury by miſrepreſentation. But admitting it to be as great as we ſuppoſe, yet the Aggreſſor, by lenient treatment, may be convicted of his fault, and be diſpoſed to make a proper conceſſion.

If, in a moral ſenſe, we are not qualified to revenge our own cauſe; neither are we, in a political one. The community, of which we are Members, has made ample proviſion for the diſtribution of Juſtice, and for redreſſing the wrongs done by one man to another. But even in this caſe, when we are obliged to have recourſe to the laws of our Country, either to recover our right; or to proſecute a criminal for offences committed; yet this ſhould be done, not through animoſity and revenge; but with moderation, and from a ſenſe of public duty.

Neither ought we, as Chriſtians, to revenge our own cauſe. For ſuppoſing the offence to

be

be of that nature as is not cognizable by human laws, yet let us refer it to that ſupreme Judge, who will finally determine betwixt Man and Man, and who is perfectly acquainted with the motives of all our actions.

It has been obſerved by ſome, that Revenge is ſweet. But were we to enquire into the truth of this remark of thoſe perſons, who have encouraged this vindictive Spirit, and have watched every opportunity of retaliating on thoſe who have offended them, they would ſay, if they dared to make an ingenuous confeſſion, that, during the whole time of this ſuſpence, till the day of Triumph arrived, in which they hoped to have full ſatisfaction of their adverſary, their thoughts had not been free from inquietude. Obliged, perhaps, to aſſume the appearance of Friendſhip whilſt they were meditating a blow, their hypocriſy was painful to them. And when they imagined that they had gratified their reſentment, and that their minds would be at Peace; their conſciences convicted them of guilt, and overwhelmed them with remorſe. The reproaches of others ſerved likewiſe to aggravate their ſelf-condemnation.

Revenge is frequently more hurtful to thoſe Perſons, who are under the influence of this baneful Paſſion, than to thoſe who are the objects of it; becauſe the laſt are often out of the reach of their malice. The darts they throw at others may fall to the ground, without doing

any

any miſchief; or they may recoil upon themſelves. But ſuppoſing that they took effect, can they receive pleaſure from beholding another involved in the diſtreſs, which they have inflicted? If it ſhould afterwards appear that the injury, which they thus revenge, was only an imaginary one; and that no provocation had been really given, how painful muſt be their reflections!

Clemency forms ſo eſſential a part of good-nature, that they, who poſſeſs this benignant temper, are at all times diſpoſed to forgive an offence. By ſo doing, they will, in a manner, diſarm their enemy; and perhaps convert his enmity into friendſhip. Or if their lenity ſhould not have the deſired effect, yet they will meet with a ſufficient recompence from the tranquillity of their own minds. For hatred and revenge are perpetual ſtings in the breaſts of thoſe who harbour them. They are afflicted by the pain which they give to another. But if it be not in their power to gratify their reſentment; or if, out of prudence, they ſmother, not extinguiſh the flame, yet it will be a perpetual ſource of ſecret grief. Yet ſhould an opportunity of Revenge offer itſelf, the Perſon on whom it falls, may deſpiſe their feeble efforts, and increaſe their diſappointment by the moſt mortifying contempt.

We cannot, indeed, eſteem thoſe who have done us wrong. Neither does Religion, or our own ſafety require, that we ſhould take them to our

our boſoms. But it is a Chriſtian and a practicable duty to forgive an injury; and, inſtead of retaliating on the Aggreſſor, to compaſſionate his unhappy temper. Yet there are, in the World, Perſons of ſuch implacable diſpoſitions, that they never can be perſuaded to paſs by the ſmalleſt affront. From this principle ſtarted up that horrid Phantom called *modern honour*, which purſues, even to blood, a perſonal indignity; though, perhaps, trifling in it's nature, unimportant in it's conſequences, and probably committed without any deſign of offending.

But what is *honour*, which makes ſo diſtinguiſhed a figure, in the annals of the preſent age? One, unacquainted with it's hiſtory, would conclude, that thoſe, who profeſſed it, were actuated by a nice ſenſe of right and wrong; that they were juſt in all their dealings; that they were more anxious to redreſs the wrongs of another, than to revenge their own; and that their intercourſe with the world, particularly with the female Sex, was marked for generoſity and candour. But the occurrences of modern times evidently ſhow, that no word in the Engliſh Language is more perverted. The heroes of theſe days, who enliſt under the banners of honour, will probably refuſe to pay their juſt debts; and will diſſipate their time and their money at the Gaming Table, at Brothels, and in ebriety. Yet if you queſtion their veracity, arraign their miſconduct,

conduct, claim your rights, or demand reſtitution for the ill they have done, they will tell you, that they will vindicate their honour by the ſword. They will, perhaps, injure the Wife or the Daughter of their Friend; who, ſhould he accuſe them of their perfidy and baſeneſs, muſt expoſe his life to make reparation for the inſult he has thus offered to thoſe votaries of honour.

Nations have been frequently involved in all the calamities of War, in conſequence of the perſonal hatred or quarrels of individuals. But civil Wars, that is, thoſe unhappy contentions, which have frequently happened amongſt the ſame People, and in the ſame Country, have, in general, been conducted with the greateſt rancour and malice. Revenge has driven both Parties to acts of ſavage barbarity.

England has been the Theatre of much confuſion and bloodſhed by civil wars. The Houſes of York and Lancaſter, by their mutual Hatred and Jealouſies, irritated their ſeveral Partizans to acts of Cruelty and Revenge. The religious diſſenſions of the ſixteenth Century were productive of horrid maſſacres and inhuman ſlaughters. Many Proteſtants ſuffered death, to gratify the malice and reſentment of their enemies; whoſe hatred they had incurred, becauſe they preſumed to differ from them in opinion. But theſe miſguided Zealots had forgotten that benevolent precept of the Goſpel, which exhorts Men *to bleſs thoſe that curſe*

curſe them. So that had they received an injury from thoſe, whom they perſecuted, their conduct was unjuſtifiable by the principles of that Religion, whoſe ſtandard they had erected. But how much more criminal muſt their conduct appear, when it is obſerved, that the wretched objects of their fury had done them no harm; but were ſingled out for deſtruction, only becauſe they dared to worſhip the Deity, in a manner different from their Perſecutors!

But there is no need to ſearch Hiſtory for examples of the pernicious effects of Hatred and Revenge. Daily obſervation will convince us of the fatal conſequences of theſe Paſſions. They have diſturbed the Peace of Families. They have ſet the neareſt Relations at variance, and have been productive of much domeſtic unhappineſs.

You are directed, *to love your Neighbour as yourſelf.* This precept, punctually obſerved, will induce you to form the generous reſolution of hurting no one, *in word or in deed.* Thus determined, every motive for Revenge will be done away. Thoſe, whom you love, will certainly experience from you nothing but kindneſs and civility; and you will not hate even thoſe, whom you cannot eſteem. Now where there is no hatred, there can be no Revenge. Endeavour, therefore, to cultivate this amiable principle of *Good-will towards Men*, as the only means of procuring *Peace on Earth.* And this will ever be the

conduct

conduct of thoſe, who act from the impulſe of good-nature. They conſider, in the firſt place, that the deſigns of thoſe Perſons, who have offended them, might not have been ſo bad, as the fact itſelf, ſeparately conſidered, would induce them to believe; and, in the ſecond, that they themſelves, from ſome falſe notion perhaps of perſonal importance, might have put a worſe conſtruction upon the action itſelf, than it deſerved. And this caution is the more neceſſary, when it is obſerved, that, betwixt contending Parties, each thinks itſelf aggrieved. But ſuppoſing the injury to be clear and indubitable, yet if the Offender acknowledge his error, ſuch candour is intitled to our ſincereſt forgiveneſs: For who are there that ſhall ſay, they are without fault? And if we forgive not another, how ſhall we expect pardon ourſelves? Or, ſuppoſing, in the laſt inſtance, that the Perſon offending will make no reparation to the Perſon injured, yet if it be not of that nature as to require the hand of juſtice to interfere, a benevolent mind will forgive the offence, though it might be imprudent any longer to repoſe confidence in the offender. But, on the contrary, to lie in wait for revenge, argues a malevolent temper, and is a conduct not much unlike the Aſſaſſin, who ſtabs his enemy in the dark.

To forgive an injury, may be thought, perhaps, an hard duty. It was doubtleſs thought ſo by the Heathens; becauſe it is not ranked amongſt their

their virtues. The Romans eſteemed it meritorious for a Son to revenge the wrongs his Father had received, on the Poſterity of the Aggreſſor. Some of their falſe Gods are deſcribed as implacable and revengeful. A like vindictive temper ſeems to have actuated the Jews. But the Religion we profeſs breathes a milder ſpirit; and I will challenge the Writings of antiquity for an example equal to that of the great Author of Chriſtianity, forgiving his Enemies at the very time they were unjuſtly putting him to death. Had the Heathen World furniſhed ſuch an inſtance of Moderation, on the one hand, and Heroïſm on the other, in what ſtrains of Panegyric would their Writers have publiſhed it! But becauſe this remarkable example of kindneſs in the pardon of injuries is related in a Book that is familiar to us, we are too apt to overlook it's dignity and importance. The warmeſt Admirers of ancient Philoſophy would ſearch in vain for a ſentiment ſo noble and generous as that which proceeded from the mouth of the Meſſiah when expiring—*Father*, ſays he, *forgive them* (that is, his Perſecutors)—*they know not what they do.*

The example of our Saviour is frequently recommended to our imitation, with reſpect to this duty of *the forgiveneſs of injuries*. Though he went about doing good, yet no man experienced greater inſults than he did. But he bore them with the moſt patient reſignation; and exhorted his

his followers, *not to recompence evil for evil.* Though this is not the perfection of the Chriſtian Law, with reſpect to the exerciſe of the ſocial affections, yet the Heathens were ſtrangers even to this part of it: For they were implacable in their reſentments; and thought it an act of Juſtice to revenge an injury. In compariſon of which, the forbearing to retaliate a wrong muſt appear meritorious. But our Saviour extends the Precept ſtill farther—*Love your Enemies; Do good to them that hate you.* This will be an inſtance of true greatneſs and magnanimity of mind. To receive an injury, and confer a benefit on the Aggreſſor, will be a triumph of the nobleſt kind; becauſe it will be a victory over ourſelves. The divine Author of this Precept has condeſcended to aſſign a reaſon in vindication of it's propriety. *If ye love them who love you, what reward have ye? Do not even the Publicans the ſame?* To be good to thoſe, who have been good to you, may be conſidered as an act of Gratitude, though not of Generoſity. Even Men, who are the outcaſts of Society (for ſuch were the Publicans in the opinion of the Jews) are not deſtitute of a proper ſenſe of favours received.

Forgiveneſs is due even to an enemy. And, though in the preſent ſtate of political Society, War is one of thoſe evils which ſeem unavoidable, yet it may, and ought to be, conducted with humanity. The Romans diſgraced their national character,

character, by the treatment of their Priſoners; who were often put to death; or, if ſpared, were led in chains through the city, to grace the triumph of their Conqueror. But to the credit of modern times be it ſpoken, the Captives of War experience that tenderneſs, which is due from one fellow-creature to another.

This duty of forgiving injuries is farther recommended to us, from the conſideration, that *if we forgive Men their treſpaſſes, our heavenly Father will alſo forgive us.* If we are ſo uncharitable as not to pardon thoſe who have offended us, how can we expect pardon of our offences at the great day of retribution! And there are none ſo upright as to ſtand in no need of forgiveneſs. Human nature is frail and liable to err: But how can we aſk for a remiſſion of our faults, if we are inexorable to the ſupplications of our Brother, for the pardon of his!

Our Prayers can be of no avail, unleſs they are offered with a charitable temper. We rather invoke the vengeance of Heaven, when we ſay—*Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us*—and yet continue in hatred and malice againſt our neighbour. What is this but challenging the Juſtice, not entreating the mercy of the Deity? Thoſe, therefore, who join in this petition, with rancour in their hearts, do ſurely not conſider it, in it's full extent and meaning. Inſtead of a Peace-offering it muſt be in

them an imprecation. Every malicious purpoſe they retain againſt others, ſubjects them, according to their own prayer, to the ſevere law of retaliation; becauſe they pray to be forgiven, in the ſame manner in which they forgive.

Though this duty of forgiveneſs be ſo pleaſing in theory, yet how little is it regarded in practice! How often do we hear it obſerved by many who think themſelves injured, *that they can forgive, but not forget!* This is doing the buſineſs by halves. For whilſt they retain in memory, a ſenſe of the injury, their forgiveneſs cannot be complete. Though they may ſtifle their Revenge, yet ſtill there are diſlike and enmity lurking within; and they might feel a reluctance in doing a good office, were it in their power.

You ſee, then, how amiable is this Virtue of forgiving injuries; but, on the contrary, how odious is Revenge! Thoſe, who practice the one, are eſteemed for their clemency and forbearance; thoſe, who cheriſh the other, are dreaded for the miſchief they are capable of doing. Reſentment is too apt to ſpring up in young minds. The firſt thought that occurs on receiving an affront is, if not an immediate, yet a future retaliation. But the laſt would be leſs excuſable than the former; becauſe inſtant Revenge may proceed from a ſudden guſt of paſſion; but to inflict a blow, after there has been time to deliberate, muſt be the effect of premeditated malice. Either mode of proceeding

proceeding is unjuſtifiable.—Endeavour, then, ſo far to command your tempers, as to bring your minds to an examination of the ſuppoſed injury. Perhaps on a review of it, in all it's circumſtances, attended, probably with ſome provocation, on your ſide, it may appear of a milder complexion than at firſt.

But whilſt I inculcate that happy temper of mind, which would induce you to forgive an injury received, I would, at the ſame time, adviſe you to be ſo circumſpect, as to avoid, in your own conduct, the commiſſion of offences. On this ſubject I need not enlarge; becauſe thoſe Perſons, who are poſſeſſed of the Good-nature I have already recommended, would do a violence to their own inclinations, were they, by their behaviour, to excite pain and uneaſineſs in another.

Inſtead of encouraging a ſpirit of Revenge, how much more pleaſing would be the office of a Mediator; which conſiſts in healing diviſions, and reconciling differences! If any Chriſtian Virtue deſerve a preference to the reſt, it is that of kindneſs, which, amongſt other humane acts, endeavours to prevent diſcords, preſerve Friendſhips, and reſtore harmony and peace. But, on the contrary, how many Buſy-bodies are there in Society, who widen a breach that is already made; or who, by miſrepreſentation, create animoſity, where none perhaps would have happened, if the Parties had not been influenced by their falſe and idle ſuggeſtions.

LECTURE XIX.

The *Suaviter in Modo* alone would degenerate and ſink into a mean timid Complaiſance, and Paſſiveneſs, if not ſupported and dignified by the *Fortiter in re*; which would alſo run into Impetuoſity and Brutality, if not tempered and ſoftened by the *Suaviter in Modo*: However, they are ſeldom united.

CHESTERFIELD.

GRACEFUL manners are particularly recommended to the female Sex: And though Perſons of an auſtere Virtue may deſpiſe theſe exterior accompliſhments, yet, in the intercourſes of Society, they will be found indiſpenſably requiſite. When I ſpeak of graceful manners, I do not mean thoſe which are formed on the fantaſtic cuſtoms of faſhion, where there are much diſſimulation and inſincerity; but that mode of behaviour, which proceeds from gentleneſs, complacency and affability. A conduct regulated by theſe agreeable qualities, will not only be pleaſing in it's appearance, but uſeful in its effects. It will ſmooth, as it were, the thorny paths of life, and produce tranquillity of mind. They, who adorn themſelves with theſe graces, experience not the inquietudes which ariſe from a reſtleſs diſpoſition:

diſpoſition: And they are leſs expoſed to the violent commotions of thoſe ungentle ſpirits, who, being at variance with themſelves, would diſſeminate ſtrife and contention around them. As the Waves are ſaid to be leſs agitated, whoſe ſurface is ſpread with oil; ſo a meek and mild behaviour has the power of ſoothing the moſt violent and refractory.—*A ſoft anſwer turneth away wrath.*

It has been obſerved, that Men of true courage and bravery are yet in their manners mild and gentle. The laſt have, indeed, been conſidered as the criterion of the firſt; inſomuch, that Pride and Tyranny are almoſt infallible marks of Cowardice. Neither is this a novel opinion. Cicero, a celebrated Roman Orator, has made an obſervation to the ſame effect. "Nothing," ſays he, "is more commendable—nothing more worthy "of a great and brave Perſon, than meekneſs "and gentleneſs of ſpirit." If, then, this diſpoſition be not uncharacteriſtical in Men, even thoſe, who are engaged in bold and arduous purſuits, how much more congenial is it to the female ſex; whoſe ſphere of action is more confined, the object of which is ſocial harmony and domeſtic peace; and in whom, a gentleneſs of manners is perfectly conſonant to the delicacy of their forms!

Be courteous, is the maxim of an Apoſtle; and he places it next in rank to the duties of Pity and Compaſſion;

Compaſſion; which duties he had juſt before inculcated. Courteſy and Affability are thoſe reſpectful manners, which the French have diſtinguiſhed by the name of *Les petites Morales*. For though they may not be placed in ſo high a claſs as ſome of the Chriſtian Virtues, they are, nevertheleſs, very eſſential to the eaſe and happineſs of life: And the greater the elevation of rank or fortune, the more conſpicuous, and the more engaging will this civility of behaviour be. No condition of life will exempt you from the practice of affability and complacency; which ſhould be particularly attended to by Perſons of your Age and Sex.

Your Parents ſhould receive the firſt fruits of this pleaſing temper. They are intitled, in an eſpecial manner, to your moſt reſpectful attentions. Inſtead of which, how many inſtances are to be met with of young Ladies, who can behave with a tolerable degree of condeſcenſion and good humour, whilſt abroad; but who think that they have a privilege at home, to be fretful, petulant, or ſullen; and all this, in return, perhaps, for the moſt unbounded kindneſs!

Your Relations, of whatever rank, or in whatever circumſtances, are alſo intitled to this complacency of behaviour. Beſides the general motives which may be urged in it's favour, there is another obligation ariſing from conſanguinity. Your Relations muſt be conſidered as a part of your

your family: They, therefore, who deſpiſe thoſe of their own houſehold, do, in fact, deſpiſe themſelves. Some of them, probably, are not in ſo flouriſhing a ſituation as you may be; but Poverty of itſelf is no diſgrace. Nothing is certain in this life. For, in the mutation of human affairs, whilſt one is riſing into diſtinction, another may be ſinking into obſcurity. Yet neither the one, nor the other, is always the natural conſequence of worth or demerit. To thoſe, therefore, in an indigent condition, you ſhould not only, as the Apoſtle adviſes, *Be courteous*, but alſo, *be pitiful*.

Reſpect and Complacency are likewiſe due from the Young to thoſe, who are more advanced in years; but particularly to the aged. Grey hairs are venerable, and demand our reverence. It has been the practice of all civilized nations to pay the higheſt veneration to the aged; to bear with their infirmities; and even to return a peeviſh and fretful humour, which is ſometimes incident to that laſt ſtage of life, with affability and condeſcenſion. It is a miſtaken notion, which young People are too apt to imbibe, that the company of the Aged is gloomy and inſipid. Many and daily inſtances prove the contrary. The Converſation of old Perſons is oftentimes as cheerful and agreeable as that of the young—frequently more ſo, from the variety of Hiſtorical Anecdotes, which their long intercourſe with the World has enabled them to collect. This intercourſe, added to their

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own obſervations and experience, will likewiſe furniſh them with the means of rendering it inſtructive: So that Young Perſons may be improved as well as entertained by their diſcourſe. Old age ſhould be diſtinguiſhed with peculiar reſpect. Such was the command of Moſes to the Iſraelites. *Thou ſhalt riſe up before the hoary head; and honour the face of the old Man.*—*Hearken*, ſays Solomon, *to thy Father, and deſpiſe not thy Mother when ſhe is old.*

To deride another, on account of perſonal deformities, is a fault which young Perſons are too apt to commit: Such Kind of mockery is indecent and unbecoming: becauſe it is reproaching others for a natural blemiſh, which they could neither prevent, nor is it in their power to remove. Raillery, if directed againſt impropriety of behaviour, may, by producing reformation, have a good effect: But the crooked cannot be made ſtraight, nor the ugly rendered beautiful, by the ſarcaſms of others. Very different emotions ſhould the ſight of ſuch Perſons excite within us—Pity for their misfortunes on the one hand; and Gratitude to the great Author of all Beings, who has made us without any of thoſe perſonal defects we ſee in them.

There is alſo a degree of civility due to Servants and Dependants; towards whom, Children, in particular, ſhould accuſtom themſelves to behave with mildneſs and affability: But the impatience and

and impetuoſity of Youth, joined to an opinion of ſuperior rank, diſpoſe them too often to be ſupercilious to Domeſtics: as if they were of another ſpecies, and born for no other purpoſe, but to be held in ſlaviſh ſubjection to their peeviſh humours. This conduct is not only repugnant to that meekneſs, which is ornamental to your Sex; but is alſo indefenſible on the principles of humanity. Do not entertain an opinion, that one part of mankind was born to be the Slaves of the other, who have a right to exerciſe over them an arrogant and tyrannical domination. True it is, that in the preſent conſtitution of things, there muſt be an inequality of rank. The lower Orders of Society are dependent on the higher; whence ariſe the relative duties of fidelity, and obedience from Servants; and kindneſs and humanity from thoſe whom they ſerve.

The reſpect due to Superiors is ſo ſeldom omitted, that it will be ſuperfluous to uſe any arguments in it's recommendation.—To your Equals, or to thoſe who are nearly of the ſame rank as yourſelves, a courteous and complaiſant addreſs will conciliate favour and eſteem. It may aſſiſt you in your temporal concerns, and procure you friends. It will render your company agreeable; and create affection or attachment in every relative or ſocial connexion which you may hereafter form.

But whilſt I am recommending this ſuavity and mildneſs of behaviour, I would not be underſtood to mean by it, that you are ſo to accommodate yourſelves to the temper of others, as to flatter, diſſemble, or play the hypocrite. This would be acting under a maſk; and would be ſuch a ſpecies of diſſimulation, as, when diſcovered, muſt expoſe you to contempt. You are to act from fixed principles of Probity and Juſtice. Here your reſolutions muſt be unſhaken; and your opinions inflexible. Yet two Perſons may be actuated by the ſame motives, and poſſeſs equal integrity, but their behaviour may be ſuch as to render one reſpected, and the other diſliked. The one, though conſcious of no ill intention, frequently offends by a rude and choleric bluntneſs. The other meets with civility and attention in return for a mild and affable conduct; yet, at the ſame time, not timid, or meanly ſubmiſſive. It is, in ſhort, that kind of behaviour, which unites firmneſs of Mind with gentleneſs of Manners. Far different is that demeanor which conſiſts of unmeaning ceremonies and ridiculous diſtinctions, whoſe principal ſupport is ſimulation, and whence are excluded all the ſocial and benevolent feelings of the heart. It is an intercourſe not of ſentiment or civility, but of ceremony and oſtentation. This grimace, however, is called the *Ton*; and it is in this vortex that the faſhionable World weary their Spirits, and corrupt their Principles. They,

who

who conform to theſe manners, ſubject themſelves to ſuperficial modes of life, which are fluctuating and farcical. Urbanity, on the other hand, is the genuine offspring of Good-nature and Good ſenſe.

Your behaviour at home, when withdrawn, as it were, from the public eye; and your conduct towards all ranks of Perſons, will be the real criterion of courteſy. The deference ſhown to ſuperiors will not be an infallible proof of it; becauſe it may proceed from a ſervility of temper, or from mercenary conſiderations.—Beſides, it has been obſerved, that Perſons of this diſpoſition are generally ignorant of the true nature of reſpect. They are fawning and ſubmiſſive to thoſe of higher rank, but haughty and domineering to thoſe of lower. If you preſerve an equanimity of mind, theſe extremes will be avoided; and you will impreſs a ſort of dignity on your own character, which will intitle you to civility from others.

When the Affections of the mind have been properly regulated, it retains its ſerenity amidſt the various viciſſitudes of human affairs; but thoſe, who have neglected this ſalutary diſcipline, diſcover a fretfulneſs and vexation at the common accidents of life. We are all ſubject to diſappointments; no age or condition is exempt from them. Young Perſons are not without their ſhare, though of leſs importance. They ſerve, nevertheleſs,

leſs, as trials to exerciſe the temper; which, if they can command, in matters of ſmall concern, there is no doubt, but they will behave with the ſame eaſe, in thoſe of more moment.—Pleaſure is ſeductive to Youth. Even the anticipation of it affords delight. But if diſappointment enſue, how changed is the countenance! The eye, which ſparkled with joy, is now ſuffuſed in tears. When hope preſented the pleaſing viſion, all was good humour and complacency; but when prevented from the gratification of their wiſhes, how are they tortured with grief and vexation; the effects of which will appear in ſullenneſs and chagrin! How much more pleaſing is it to ſee young Perſons ſupport a diſappointment of this kind without any of thoſe diſagreeable emotions—without any change of their manners—with the ſame cheerfulneſs in their converſation, and with the ſame civility in their behaviour towards others! Such a triumph of the temper will not loſe its reward.

The gentle Virtues, which I have been recommending, may be compriſed in the general term—Politeneſs; yet there is no word in the Engliſh language that is leſs underſtood. True Politeneſs ſprings from Good-nature and Humility. It diſplays itſelf in a thouſand nameleſs civilities, in acts of generoſity and kindneſs, more particularly with reſpect to the manner of conferring a favour; and, in ſhort, in an aſſiduous attention to pleaſe, as far as is conſiſtent with honour and integrity.

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On the other hand, there are many, who pretend to Politeneſs, that continually offend by a proud and impertinent behaviour. It is not the mixing with the faſhionable World, at all places of genteel reſort, that conſtitutes Politeneſs; but the adapting our manners to our ſtations, ſo that it may be found in a Menial, as well as in thoſe, who move in the higher walks of life. It is not, however, innate; neither can wealth purchaſe it. For a Nobleman may want politeneſs; and a Plebeian may practice it. A ſenſible Woman will conſider Rank and Fortune as adventitious circumſtances. She will alſo be perſuaded, that theſe alone, without a ſuitable behaviour, will not form the Gentlewoman. Upſtarts are thoſe who make the greateſt pretenſions to politeneſs, though deſtitute of thoſe Qualities, which neceſſarily adhere to this character. Where there is neither complacency nor affability, there can be no real Politeneſs, let the rank in life be what it may.

Politeneſs, it is thought by ſome, conſiſts in external ceremonies, and in a ſcrupulous obſervance of faſhionable cuſtoms. All civilized nations have, indeed, adopted ſome general rules for the preſervation of good order and decorum. Certain exterior forms are uſually employed to denote our civility and reſpect to one another. But then our attachment to theſe cuſtoms may be, in ſome inſtances, ridiculous. When an Engliſhman laughs at the ceremonials of other Countries,

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and eſteems only his own, he diſcovers a national prejudice, which muſt leſſen him in the opinion of foreigners. He is, in this particular, guilty of ill manners; and, therefore, offends againſt the laws of politeneſs, which can never excuſe thoſe, who deride the eſtabliſhed cuſtoms of other nations.

In all theſe exterior ſymbols of reſpect, two things are to be avoided—Affectation and Parade; faults which thoſe Perſons are apt to be guilty of, who place Politeneſs in the pomp of ceremony. Afraid of doing too little, they do too much. By which means, ſtepping beyond the bounds of Nature, as well as Cuſtom, they not only appear aukward, but are, at the ſame time, troubleſome to others, by endeavouring to ſhow them a more than ordinary civility. Whereas, they who rightly appreciate all thoſe external ceremonies, will adopt them as far as is neceſſary and proper; therefore they are always at eaſe and unembarraſſed; and they give to others an opportunity of being equally free and unreſtrained. For there is ſcarce any thing more painful than forced civilities.

Politeneſs is uſed by many as a cloak for inſincerity. Hence the reſpect they ſhow to Perſons, whoſe rank is ſuperior to their own, borders on adulation. They endeavour, by the moſt cringing ſervilities, to attract their notice, or ingratiate themſelves into favour. Perſons of underſtanding will be diſguſted with their flatteries, and deſpiſe their

their ſervices. But as the conſequence of ſome has no other baſis than Wealth, or Authority, ſo to them this homage is by no means diſagreeable. Nevertheleſs it is not Politeneſs, but diſſimulation. It may anſwer the deſign of thoſe who practice it; but will never be adopted by Perſons of Senſe and Integrity; who will always pay to their Superiors, that reſpect which is due to them; but will never compliment them for that Merit, or for thoſe Qualifications, which they have not. The ſubordination, ſo neceſſary to be maintained in civil life, demands from us honour where honour is due; but it does not require us to countenance Vice, or praiſe Folly.

There is a certain uniformity of temper, of ſentiment and action, in the conduct and converſation of Polite Perſons. They diſcover a modeſty without baſhfulneſs, a candour without bluntneſs, a freedom without aſſurance, and, in ſhort, a complaiſance without adulation. They are not afraid to deliver their opinion; neither do they rudely contradict another. They are attentive to what is ſaid by every Speaker; and reply with good nature and condeſcenſion. All who converſe with them are ſatisfied with their manners and addreſs. Though it is not their inclination to offend, yet they have that proper degree of reverence for themſelves, as not to ſubmit to indignity or inſult. Acting, indeed, upon this plan, they ſeldom have occaſion to reſent any improper

proper behaviour; becauſe their own conduct muſt command reſpect.

We have thus ſeen, that Politeneſs is compatible with ſincerity. But whilſt I condemn the ſervilities of Paraſites, or the inſipid routine of ceremony and compliment, practiſed in what is called faſhionable life, I am no advocate for the ſurly bluntneſs and uncontrouled freedom of thoſe, who ſtyle themſelves *Plain-dealers*; who ſpeak what they think without reſpect to Perſon, Time or Place; who openly reprove the faults of others, and throw out their ſatire indiſcriminately. Such Perſons, however unexceptionable their Morals, and however true their remarks, are notwithſtanding unpleaſing Companions. For doubtleſs it is as eaſy to contradict with reſpect, as to be courteous without adulation.

Though I do not ſubſcribe to the doctrine of Lord Cheſterfield, who would ſacrifice the Virtues to the Graces, yet I agree with him in opinion, that a certain degree of Politeneſs is neceſſary to be obſerved amongſt our moſt familiar Acquaintance, and amongſt the ſeveral Members of a Family; leſt eaſe and freedom ſhould at laſt degenerate into rudeneſs and neglect.

That other extreme is alſo to be avoided—of baniſhing hoſpitality for ceremony and compliment. Hence it is, that many, who move in the faſhionable Circles, and are engaged in a continued round of viſiting, have ſcarce a Friend.

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To that pleaſing intercourſe, where hearts and minds are united, they are total ſtrangers. They are ſlaves to company, without ſocial enjoyment. They are linked together, not by mutual eſteem or regard—not by perſonal reſpect or affection, but by the inſipid cuſtoms of falſe politeneſs.

LECTURE XX.

"Anger engages us in perpetual Troubles and Contentions. "It alters the very nature of Man, and puniſhes itſelf in the "Perſecution of others."

SENECA.

HAVING, in my laſt Lecture, deſcribed to you the happy effects of a mild and placid temper, I propoſe next to conſider the uſual conſequences of Anger; a propenſity to which you ſhould endeavour to reſiſt, as being directly repugnant to that gentle diſpoſition ſo amiable in your ſex.

Be ye angry and ſin not, ſays St. Paul to the Epheſians; *let not the Sun go down upon your wrath.* Anger is, without doubt, an emotion, from which few Perſons are altogether exempt. It may ſometimes proceed from a laudable, as well as from a criminal motive. Thus, when a good Man hears of an injury which another has received, he expreſſes an honeſt indignation againſt the Perpetrator of it. But, perhaps, it is his Friend, who ſuffers by the injuſtice. He then feels his reſentment more powerful; teſtifies his abhorrence

abhorrence of the action in more animated terms; and reſolves to aſſiſt in puniſhing the offender; or, at leaſt, in defending the cauſe of the injured. The love of juſtice may probably influence his conduct: But is it not likely, that ſome more ſecret impulſe may actuate him? He may conſider the wrong done to his Friend, as done to himſelf; and, therefore, he becomes a Party in the cauſe. Here then is the danger to be apprehended, leſt his Anger, which proceeded from a juſtifiable motive, ſhould, in the end, prove *ſinful*. He may puniſh with too much ſeverity. He may loſe ſight of the injured Perſon, whom he was to relieve; and purſue the Aggreſſor with implacable reſentment. In ſhort, he may ſuffer *the Sun to go down upon his wrath*; ſo that his anger may be changed into revenge.

Anger unreſtrained may not only be ſinful, but defeat it's own end. For as the proceedings of public juſtice are calm and deliberate, ſo ought the redreſs of private wrongs. An angry Man may magnify their extent; and not proportion the retribution to the offence. In the heat of his paſſion, he may alſo purſue meaſures, which are improper and unjuſtifiable. But when a Man hears the caſe with calmneſs and compoſure, he will, with the ſame tranquillity of mind, enquire impartially into all it's circumſtances; and will then be beſt able to decide what kind of recompence ought to be made, or what ſort of puniſhment ought to

be

be inflicted. By this plan of proceeding he does not betray a puſillanimity of ſpirit, but diſcovers, on the contrary, a greater degree of firmneſs, than is to be met with in angry Perſons. For though they bluſter and make a great noiſe, yet their violence, like a ſudden blaze, often vaniſhes in ſmoke. The former, giving himſelf time to deliberate, exerciſes his reaſon, decides with juſtice, and acts with conſiſtency. The latter ſuffer their underſtandings to be blinded by paſſion; and, when their Anger cools, forget perhaps the injury they ſhould have redreſſed; or elſe they puniſh firſt, and then enquire into the nature of the offence.

If then we are ſo liable to an improper conduct, by indulging the emotions of anger, in matters which do not ſo immediately concern us, how much more ſubject are we to make an erroneous determination, where we ſuppoſe that we are ourſelves aggrieved! Every Man has his prejudices, his averſions, or his affections, in a greater or leſs degree. Vanity and Self-love have no ſmall influence on the human heart. Thoſe, who are the freeſt from them, will yet turn the ſcale in their own favour. If they are partial in another's cauſe, there is more reaſon to expect this bias in their own. They conceive themſelves wronged or affronted; their Anger is inflamed; they, therefore, proceed to inſtant ſatisfaction. But how frequently have ſuch Perſons had occaſion to repent

pent of the violence of their rage! For in the moments of reflection, they have been convinced, that the cauſe of their anger had been miſrepreſented, that they had miſunderſtood it, that the offence was not intended, or that it had been aggravated in the relation. When it is too late, they are convinced, that the Party, who had thus felt the effects of their anger, was innocent, and had been unkindly treated. Thus is the angry Man tempted to commit a wrong at the very time when he ſuppoſes, that he is vindicating his own honour, or aſſerting his own rights.

The Man, prone to Anger, by diveſting himſelf of reaſon, is at once incompetent to judge fairly and impartially. Such is the ſenſibility of his Temper, as he calls it, at any inſtance of diſreſpect; or rather, ſuch is his impatience, and ſuch the ungovernable fury of his Paſſions, that he will not give himſelf time to hear the whole of what he judges an offence; much leſs to inveſtigate the truth, or attend to any alleviating circumſtances. He inſtantly takes fire, like ſome combuſtible matter, and vents his fury on all around him; who indiſcriminately ſuffer from his outrage or madneſs. And then, when the turbulence of his Paſſion has ſubſided, he wonders at the miſchief he has done.

Even where the provocation is great, a prudent Man will endeavour to ſuppreſs his anger. It is certain that, by ſo doing, he will much ſooner convince

convince the Perſon, who has offended him, of his error, than by expreſſions of aſperity; or by loud denunciations of vengeance. Theſe will only exaſperate the party, and render him more his enemy. But when faults are committed, which proceed not from bad intentions, but rather from inexperience, from juvenile levity, or ſtrong temptation, every reaſonable allowance ſhould be made for the delinquents.—Gentle admonitions and mild reproofs will have more effect, in preventing any future deviation from rectitude or propriety of conduct, than ſharp or angry accuſations. But ſuch is the irritability of diſpoſition in ſome, that great or little offences equally excite their reſentment. Many too are often angry without cauſe; and, on that account, render themſelves the ſport of thoſe, who having nothing to fear from their diſpleaſure, take every opportunity to provoke them: So that the ſociety of ſuch Perſons is either avoided on the one hand; or, on the other, they are tormented for the diverſion of their companions. But thoſe who are dependent upon them, live in continual dread of their anger. They never ſpeak or act, but in fear, or under ſome anxiety of mind. Whence it appears, that paſſionate Perſons make others unhappy, and are miſerable themſelves.

In all queſtions of debate, whether on points of ſpeculation, or on matters of buſineſs, the Man of calmneſs and temper will always have the advantage

advantage of him, who is haſty and impetuous. The laſt incapacitates himſelf from urging ſuch arguments in his own favour, or in defence of his own opinion, as reaſon would ſuggeſt to him, did he ſuffer himſelf to liſten to her dictates. For the paſſionate Man is off his guard. He puts arms into the hands of his enemy, by which he may hurt his fortune or his reputation. He alſo forfeits the eſteem of his Friends, by having uſed ſuch expreſſions, in the paroxiſms of his fury, as he is afterwards aſhamed of; and, for the purpoſe of reconciliation, is obliged to make ſuch humiliating conceſſions, as ill accord with thoſe ſentiments of perſonal dignity and honour, which he pretends, however, to profeſs.

We have thus ſeen, that Anger is no proof of courage or ſenſibility. It is poſſible that a Man may *be angry and ſin not;* but there is danger in encouraging a propenſity of this kind. He may, at firſt, expreſs only a juſt indignation at an unworthy action, or a perſonal affront. This emotion may ſoon ſubſide, and no rancour may remain in the breaſt. But when it is conſidered that bad habits ariſe from ſmall beginnings, we may fairly infer, that Anger, by repeated indulgence, may fix itſelf ſo deeply in the conſtitution of a Man, as to make him eaſily provoked. Things of no moment will kindle a flame within him; it will rage with more and more violence; it will be of longer duration, and may not only do miſchief at

the

the time, but leave behind it very unfavourable impreſſions; ſo that he, whoſe anger was formerly ſoon appeaſed, and the cauſe, which excited it, ſoon forgotten, may, in the end, harbour reſentment in his breaſt; and in his cooler moments, meditate revenge. By which means a haſty temper will be changed into a vindictive one. And he, who, at firſt, meant no harm, will become implacable and malicious.

The unreaſonableneſs of Anger farther appears from this conſideration, that we are all ſubject to errors and frailties, and therefore ſhould bear with one another, and make proper allowances for human imperfections. Society would be in a ſtate of continued warfare and contention, were we allowed on all occaſions to expreſs our reſentments at the opinions, the miſconduct, or the indiſcretions of our Neighbours.—Beſides, the paſſionate Man ſeldom diſtinguiſhes betwixt foibles and vices—betwixt miſtakes of the Mind, and errors of the Heart. Neither does he give himſelf time to examine into the motives or cauſes of any action, which he is ſo quick in miſapplying, and ſo ready to reſent. We farther obſerve, that the angry Man is, in general, leſs exempt from thoſe faults and miſdemeanors, at which he is ſo much offended in another.

When I intimate, what are the uſual indications of anger, and in what manner it externally operates, I am perſuaded, my young Audience, that

that you will not encourage a Paſſion, which will ſo much contribute to deface the human form, and render even beauty diſguſting.

Anger is juſtly called a ſort of madneſs; the Prognoſtics of which are too viſible not to denote that a ſtorm is gathering; which, when it burſts, how tremendous does it appear! The face is at once ſuffuſed with a fiery redneſs; it puts on a fierce and menacing aſpect; indignant flaſhes ſparkle from the eyes; the countenance is diſfigured; the Body is agitated by violent contortions; and a torrent of rancorous expreſſions proceeds from the mouth. With ſuch a picture who is not diſpleaſed? But when theſe paroxiſms of rage are ſeen in a female ſhape, who would not turn aſide? In your Sex they aſſume a more odious appearance; and muſt evidently diſappoint you in that proſpect of domeſtic happineſs, to which, at a certain period of life, you extend your views. Such Furies are not formed for Society; and their company will be ſhunned by both ſexes. Would they, in ſuch a ſituation, behold their forms reflected in a Glaſs, I am ſure they would be frightened at them.

If the outward appearance of anger be thus hideous, how wretched muſt be that mind, which is diſturbed with it! It is beyond all human power to ſtill the raging of tempeſtuous ſeas. The voice of reaſon is almoſt as ineffectual in it's attempts to moderate the violent perturbations of iraſcible

Perſons. They are deaf to counſel and remonſtrance; and they are loſt to all ſenſe of decency and good manners.

The angry Female acquires, likewiſe, another appellation. Solomon calls her *a Scold and a brawling Woman;* one, who ſpreads confuſion and uproar throughout the houſe; where, on the contrary, it is the duty of your ſex, to promote quietneſs and peace; and, as much as it is in your power, to extinguiſh the ſparks of reſentment, which are likely to be kindled in others. But if you have not that command over your own temper, ſo as to ſuppreſs the ebullitions of anger, how ill will you be qualified to perform the taſk of the Peace-maker! According to Solomon you will yourſelves engender contention: For he obſerves, *that a wrathful Perſon ſtirreth up ſtrife;* but that he, *who is ſlow to Anger, appeaſeth wrath.*

Meekneſs and gentleneſs are, as I have before remarked, virtues peculiar to the female ſex. It is their province to preſerve peace and tranquillity at home; and not to render it, by their turbulent manners, a place, which thoſe would wiſh to avoid who ought to be happy in it; and who ſhould there find a retreat from the cares and perplexities of buſineſs. They ſhould not only govern their own temper; but they ſhould endeavour to moderate the wrath of others. A woman, therefore, cannot be engaged in a more pleaſing taſk, than in preſerving domeſtic harmony and quiet.

quiet. The mildneſs of her commands will enforce obedience, more than if they were delivered in anger. By the ſoft arts of perſuaſion and meekneſs ſhe will preſerve conjugal affection. Her children will love, and her Servants will reſpect her.—But how unbecoming muſt be the behaviour of that Wife, or Miſtreſs of a family, who is embroiled in perpetual quarrels and diſputes; and whoſe voice—the voice of clamour—is heard in every apartment of the houſe!—Solomon hath particularly ſtigmatized females of this deſcription. *It is better*, ſays he, *to dwell in the Wilderneſs, than with an angry and contentious Woman.*

Anger not only excludes love, but alſo diſſolves friendſhip. It is, however, dangerous to enter into friendſhip with Perſons of this iraſcible temper; for Anger ſpareth neither friend nor foe. It deſtroys the comforts of Society; ſo that their Acquaintance, and even Relations, are not eaſy in their preſence.

It has been alledged by ſome, in excuſe for their anger, that it was an unhappy Temper, which rendered them obnoxious to theſe ſudden guſts of Paſſion—that they meant no ill—and that they were ſincerely ſorry for having thus expoſed themſelves. We have here their own teſtimony, in the moments of contrition, to prove the hateful quality of this diſpoſition. Their conduct afterwards ſerves farther to confirm it; as they are generally aſhamed of the conſequences of their

violence; and the Perſon who felt the largeſt ſhare of it, has been often rewarded with gratuities by way of atonement. But this inconſiſtent behaviour begets neither love, reſpect, nor gratitude. Perhaps theſe Peace-Offerings may be but a fair recompence for the wrongs they have done. But ſometimes the injury committed is irreparable; and there have been inſtances of Perſons who have forfeited their lives, by the laws of their country, for the calamitous effects of their violent and ungovernable Paſſions.

Others alledge the impoſſibility of ſuppreſſing their anger. If we had not reaſon to direct us, but were abſolutely under the guidance of our Paſſions, this juſtification might be allowed. We know, on the contrary, that there is no human affection, but may be rendered ſubordinate, by proper care and diſcipline. Their apology, therefore, is by no means admiſſible; as it is accuſing Nature for propenſities which they might have conquered. It has been remarked, however, of Paſſionate Perſons, that before their Superiors, and before thoſe with whom it was their intereſt to conciliate favour, they have behaved with mildneſs and condeſcenſion. Thoſe only, who are in their power, or over whom they can exerciſe authority, are ſubject to their outrage. If then they can command their temper at one time, there is no doubt but they might reſtrain it at another:

What

What Policy tempts them to do in the firſt inſtance, reaſon ſhould effect in the ſecond.

The Almighty is repreſented in Scripture as *ſlow to Anger*. This is ſufficiently proved by his lenity and forbearance to the Iſraelites: For though they frequently rebelled againſt him, notwithſtanding the many favours they had received, yet he refrained from puniſhing them, till they were become incorrigible and impenitent.

Learn of me, ſays the Saviour of Mankind, *for I am meek and lowly in heart*; which diſpoſition he illuſtrated by many inſtances of moderation and clemency. When he was reviled, he reviled not again; and, amidſt all the perſecutions which he ſuffered, he betrayed no ſymptoms of anger. The ill treatment which he met with from the Samaritans, who would not receive him into their village, excited no reſentment in him. But different was the conduct of his Diſciples. Incenſed at this refuſal, they deſired his permiſſion to command fire to come down from Heaven, and conſume them: But Jeſus rebuked them thus mildly—*Ye know not what manner of ſpirit ye are of.*

Heathen as well as Chriſtian Philoſophy condemns alſo an iraſcible temper.—" It ſhould be," ſays Cicero, " a general rule for the conduct of " our lives, that we make it our buſineſs to be " free from paſſion. All our diſcourſe ſhould be " calm and diſpaſſionate, without any tranſports " of anger: And in every company we ſhould " carefully

" carefully endeavour to ſhow a ſort of kindneſs " and reſpect for thoſe Perſons, with whom we " converſe. It may ſometimes happen, that " chiding is neceſſary; in which to raiſe the voice " a little, and to uſe more ſharpneſs and autho- " rity in our expreſſions, may be allowed: But " we muſt be careful not to diſcover any paſſion; " for whatever is guided by its influence and di- " rection, can never be done with prudence or " moderation. Our rebukes ſhould be mild and " gentle; and we ſhould avoid breaking out into " angry and contumacious language."

Enough has been ſaid to explain to you the nature and effects of Anger. It, therefore, particularly becomes you, to guard againſt it, and acquire habits of ſelf-controul. Then will your *adorning be not that of plaiting the hair, of wearing gold, or putting on of apparel; but the ornament of a meek and quiet ſpirit.*

LECTURE XXI.

———" He has no Statues they cry, of his Family. He " can trace no venerable Line of Anceſtors.—What then! Is it " Matter of more Praiſe to diſgrace one's illuſtrious Anceſtors, " than to become illuſtrious by his own good Behaviour?"

C. MARIUS's ORATION TO THE ROMANS.

PRIDE was not made for Man; yet weak and imperfect as he is, he arrogates to himſelf honours and diſtinctions. When he looks towards the heavens, he vainly ſuppoſes that for him alone the Sky is decorated with innumerable orbs of light; when he looks down upon the earth, he expects to receive homage and adoration. The rank which he holds in the ſcale of created Beings, and that in which he is placed amongſt his own Species, neither intitle him to preſume on the Goodneſs of God, nor to treat his Fellow-creatures with inſolence and contempt.

The Proud are arrogant. Having impreſſed their minds with an inflated idea of their own conſequence, they ſupport this ſelf-created dignity with pomp and oſtentation. In their behaviour there is an affected ſtatelineſs mixed with diſdain.

Though

Though totally inattentive to that reſpect, which others have a right to receive, they are ſcrupulouſly tenacious of their own pretenſions.

Pride is of a ſelfiſh nature; becauſe it demands from the World that reverence which it will not repay. But the contemptuous manners of proud Perſons will be reflected on themſelves; becauſe every Man, in whatever rank of life, has ſenſibility enough to feel a perſonal indignity. If the lower claſſes of Society pay to the higher that reſpect to which they are intitled, they have no right to receive, in return, inſult and oppreſſion.

If things are to be eſtimated by their intrinſic value, how inſignificant muſt thoſe objects appear, on which the proud build their importance! Rank and Fortune have no worth in themſelves abſtracted from perſonal merit; becauſe they are often poſſeſſed by right of inheritance, not as the rewards of integrity, induſtry, or virtue. They are frequently the lot of the undeſerving; who, without theſe adventitious circumſtances, would live and die in obſcurity. Their Follies would paſs unobſerved, and their vices unnoticed. Had they been born to a more humble condition, they would have been unknown: Whereas we now hold in veneration the names of many who have lived before us, and in paſt ages, not becauſe they were of honourable extraction, or endowed with Riches, but becauſe they

they had diſtinguiſhed themſelves by eminent Talents, employed for the benefit and inſtruction of mankind. Without the boaſt of heraldry; without the comforts, and perhaps the neceſſaries of life, they have emerged from obſcurity; and will be recorded in the annals of Fame to the lateſt period of time, which, in the natural courſe of things, will deſtroy the ſuperb monuments of human Pride. Of what conſequence, then, are Rank and Fortune, if unaccompanied with thoſe gifts which ennoble the mind: or thoſe Virtues which dignify the ſoul? Theſe may add a ſplendour to Birth, and diſpoſe the Opulent to make a right application of their wealth.

But let us more particularly examine the intrinſic value of Birth and Riches, the uſual ſupporters of Pride.

Though the rank of life, in which we are born, is, as I have before obſerved, an accidental circumſtance; and of itſelf can neither confer honour, nor ſtigmatize with diſgrace; yet how many are there, who boaſt of a long line of Anceſtry, and, on that account, claim pre-eminence and diſtinction! How many are there on the other hand, who, having raiſed themſelves from indigence, are aſhamed of their Birth, and therefore endeavour to conceal it!

It might be thought envious, perhaps, in ſuch as are of an inferior rank, to deſpiſe the Pride of Genealogy; or to depreciate the honour of thoſe, who

can boaſt of a long ſucceſſion of illuſtrious Anceſtors. But it has been the opinion of the wiſe, and of the Great themſelves, if diſtinguiſhed by Wiſdom, as well as by Birth, that true Nobility reſideth in the Soul, and that there is no dignity but in Virtue.

Though honour by deſcent is conſidered by ſome as the moſt noble, yet diſtinction muſt be more meritorious in thoſe, who have acquired it by the celebrity of their actions, and by the Services they have rendered their Country. They, who receive it, in the firſt inſtance, are indebted to their Anceſtors: But on the laſt it is conferred as a Reward. In this caſe it ſhould be regarded as an incentive to laudable undertakings; and the Pride of diſtinction may be uſeful to the Community. But if their Deſcendants pollute the honour that is thus derived, by a baſe and degenerate conduct, it will only diſgrace them; and the Virtues of their Progenitors will not hide the depravity of their manners; but if theſe Virtues deſcend as well as the Titles, the laſt will derive a luſtre from the former; otherwiſe they are degraded by vice, and the profligacy of their Poſſeſſors will be more obvious; and their examples will be more pernicious.

It appears, then, from what has been ſaid, that the diſtinction of rank is no longer honourable, than as it is ſupported by Virtues, ſuitable to, and correſponding with, it. There is but one

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ſort of Pride that is juſtifiable in Perſons, who are nobly born, and that is, the Pride of not diſgracing their Birth by the meanneſs of their actions. If they claim reſpect on no other account, but becauſe of their illuſtrious deſcent, they will claim that to which they are not entitled; and which the wiſer part of mankind will not pay them: who conſider this ſort of honour, independent of perſonal merit, as a Bauble fit only to amuſe little minds.

Titles were undoubtedly firſt conferred as the diſtinguiſhing badges of great and heroic deeds. But when once they are beſtowed indiſcriminately, are profuſely diſtributed, and are granted as the wages of venality and corruption, which is often the caſe in Governments debilitated by luxury; they are then ſo far from being honourable, that they are, on the contrary, the diſgraceful inſignia of political ſervitude.

In republican States, theſe diſtinctions loſe much of their conſequence. Every private citizen feels his own importance, as derived from the equality* of the Government to which he belongs. He

* The word *equality* is not here uſed in the ſenſe affixed to it, by ſome modern political writers, becauſe in that acceptation it is a chimera, and can neither be ſupported by hiſtory, or the experience of mankind. We ſee the effects of an attempt to make *all men equal*, in the preſent democracy of France, where though one of its abſtract propoſitions of Government is *equality*, yet

He glories in being free, not in holding a rank ſuperior to others. He, therefore, thinks himſelf bound, from a ſenſe of public duty, to ſerve his Country in times of diſtreſs or emergency. The approbation of his own Conſcience, and the applauſe of his Countrymen, are conſidered as a ſufficient recompence for the ſervices he has performed. We read, in the Roman Hiſtory, that Cincinnatus was called from the Plough to aſſume an office of great truſt and authority; but when his aſſiſtance was no longer neceſſary, he returned to his domeſtic avocations, and mixed with the maſs of private citizens.

In abſolute Monarchies, the pride of Rank is ſupported with a moſt ſcrupulous exactneſs. Thoſe,

yet the preſent rulers have uſurped an abſolute power, and have exerciſed it with the utmoſt tyranny and oppreſſion. But in no form of government can *equality* ſubſiſt. In the freeſt ſtates there muſt be, and there always has been, a difference in rank and authority, Even amongſt Savages, where *equality* is moſt likely to be found, there is yet a head or chief, who, whilſt he affords protection, receives obedience from the protected. For as there will be a difference in the talents of men, ſo ſome will acquire more power than others. But when this power be not reſtrained by general laws, the inferior claſſes are ſubject to the deſpotiſm, not of one, but of ſeveral. Public freedom and happineſs are ſecured, not by *an equality* in Power, but by *an equality* in Law. Equal laws conſiſt in diſtributing juſtice with like impartiality to all ranks and degrees of men; not in confounding theſe neceſſary diſtinctions, and deſtroying every principle of civil obedience and ſubordination.

Thoſe, who are ennobled, would think it an indignity to converſe with Plebeians, however ſuperior to them, in point of fortune, or however uſeful to the ſtate, in point of employment. They had rather ſtarve with a title, or be dependent on a Court, than live in affluence and reſpect as a Merchant or a Citizen.

In our own Country, a Commoner is as reſpectable as a Nobleman. Hence it is, that a polite intercourſe is maintained betwixt both orders. No preference is given to Rank, where ability is required: And ſeveral inſtances may be produced, from the Engliſh Annals, of Perſons, not of Patrician dignity, who were held in high favour by the Public, for their great talents, and meritorious ſervices: which, however, they afterwards forfeited, by the acceptance of a title; this being, in their opinion, leſs honourable than popular eſteem. I mention this circumſtance not out of diſreſpect to an order of Men, who have it in their power to be uſeful Members of the Community, but as an illuſtration of the ſentiments of a free People, on the diſtinctions of rank in Society.

What I would infer from the preceding obſervations is this—that every ſtation of life may be diſgraced by improper Manners; and that there is a becoming conduct due from each. We are ſeldom wanting in reſpect to our Superiors; whoſe duty it is to behave, in return, with condeſcenſion and affability. This kind of behaviour will confer a

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real dignity on thoſe who practice it; and will never be omitted by ſuch as are poſſeſſed of true greatneſs of mind. We may obſerve, indeed, that Courteſy and Complaiſance are more frequently to be met with from thoſe, who are nobly born, than from thoſe, who, by fortunate circumſtances, have advanced themſelves from indigence to a ſuperior ſtation in life.—This brings me to the ſecond object of Pride which I propoſed to conſider, and that is, Riches.

The folly of thoſe, who have raiſed themſelves to opulence, and have endeavoured afterwards to hide the obſcurity of their Birth, is obvious from this conſideration—that they are aſhamed of what is not in itſelf contemptible. Why ſhould Poverty be thought a diſgrace, when it is often the lot of the deſerving; and, in the fluctuation of human affairs, may befal thoſe who have lived in affluence? It is only a reproach to ſuch as have reduced themſelves to want by diſſipation and luxury.

They, who have emerged from obſcurity, by their own induſtrious applications, have no reaſon to be aſhamed of their former condition, becauſe to have improved it implies merit: And they would doubtleſs meet with reſpect, provided they could bear Proſperity with moderation: and did not ſo far forget themſelves, as to be proud and arrogant. But if, elated by ſucceſs, they loſe all recollection of their former acquaintance; and treat with diſdain thoſe, who are now their inferiors in point of Fortune,

Fortune, then it is, that what they wiſh to conceal will be expoſed. The diſguſt occaſioned by ſuch a behaviour will induce others to enquire, not what they are, but what they have been: And they will be always ſubject to the mortification of hearing what they, in vain, attempt to hide. Their Genealogy, their Education, their Employments in early life, will all be publiſhed to the world; not becauſe they are diſgraceful in themſelves, but becauſe the Parties concerned are aſhamed of them. Theſe circumſtances then become objects of deriſion; and are held forth as arguments for a more humble behaviour. So that, in this inſtance, Pride defeats its own end, and makes them appear deſpicable, who would otherwiſe meet with civility and deference.

It is more difficult to bear Proſperity than Adverſity. The firſt requires fortitude of mind as well as the laſt; becauſe of the Temptations with which it is ſurrounded. But there is none, to which the heart is more expoſed, than to the inſinuations of Pride. Daily experience convinces us of this truth. They, who in a low eſtate have felt the neglect, which generally accompanies it, are yet too apt, on a reverſe of Fortune, to look down with contempt on thoſe, who remain in a ſituation ſimilar to that, from which they have juſt emerged. They receive their former Friends with coolneſs and indifference. They form new aſſociations, in which, however, there is neither ſincerity

rity nor eſteem. They adopt new manners, in conformity to the modes of faſhionable life. Their ſentiments are changed with their condition. The Virtues of an humble life are deſpiſed, and according to their new creed, their eſſentials of honour are wealth or rank. To be ſeen in the company of their inferiors, whatever good qualities they may be endued with, would, in their opinion, be more degrading, than the commiſſion of any vice; becauſe they arrogate to themſelves a privilege of ſinning, in conſequence of their ſtation. Therefore, they are more anxious for perſonal diſtinction, than for preſerving a virtuous character. They are great adepts in the forms of Precedence, and in the etiquette of Ceremony.

But it is no wonder that this claſs of proud Perſons ſhould forget their former Friends and Acquaintance, when they even treat their poorer Relations with contempt. Perhaps too an aged Parent pines in obſcurity and indigence; whoſe decline of life, inſtead of being made eaſy and comfortable, is embittered by filial neglect and unkindneſs. Thus does Pride deaden the finer ſenſibilities of nature; and make Riches a curſe inſtead of a bleſſing. It cannot be expected, that they, who have no tenderneſs for their own families, will exerciſe the duty of benevolence; which is, however, ſtrongly recommended to the opulent. But there is no ſpecies of Pride ſo odious, or which diſcovers a baſer ſpirit, than that which obliterates

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all the obligations of love and obedience to thoſe who gave us birth. To honour our Parents is a divine law. To aſſiſt them in diſtreſs, when it is in our Power, is a debt of gratitude. And is it poſſible there can be an human Being, ſo loſt to all ſenſe of filial duty as not to provide for thoſe, in the infirmities of old age, who ſo amply provided for them, in the helpleſs ſtate of childhood? Is it poſſible there can be an human Being, ſo deſtitute of natural affection, as not to reverence thoſe, who gave them life; and who watched over its preſervation, with all the anxiety of parental love? It is poſſible, when once Pride has taken poſſeſſion of the heart, which is a Paſſion of ſo baneful a tendency, as to pervert the beſt propenſities and inclinations.

How apt is wealth to intoxicate the Mind! How few are there, who enjoy the gifts of fortune, with dignity to themſelves, and as the inſtruments of good to others! Luxury tempts them with her dainties. Grandeur dazzles them with the pageantry of pomp and ſplendour. Pride flatters them with ideas of ſelf-importance. And the voice of Truth is but ſeldom heard in the midſt of Proſperity; a ſituation in life, that requires the advice of Friends more than any other, though, if offered, it is generally received with diſdain, and rejected as impertinent.

Mankind, it is true, have fixed a value on Riches, ſuperior to their real worth; becauſe, though they cannot

cannot purchaſe Wiſdom or Knowledge, yet they can procure, what ſome imagine of more conſequence, the gaieties and ſuperfluities of life; and are, therefore, regarded as the ſources of human happineſs. Wants are frequently multiplied with the increaſe of wealth: And they, who could be contented in a moderate ſtation, are often unhappy in an elevated one. We ought, no doubt, by every honeſt means in our power, to ſecure ſuch a portion of this world's goods, as may ſupply our real neceſſities, provide us with thoſe conveniencies, which our ſtation requires, and, if poſſible, place us above the temptations of dependance. But Riches ought not to be eagerly purſued, for the purpoſe of gratifying Pride, or pampering Luxury. For though their utility is obvious, yet their power of conferring perſonal Merit, muſt appear to the Moraliſt ſmall indeed; eſpecially when it is conſidered, that, in the courſe of human events, they are promiſcuouſly diſtributed; and are too often the *Mammon of unrighteouſneſs*. When acquired unjuſtly—when hoarded covetouſly, or employed improperly, they communicate no honour to the Poſſeſſor, but are often the means of ſenſuality, oppreſſion, and revenge. But when, on the contrary, they are the rewards of integrity and diligence; when they are received with humility; enjoyed with moderation; and a reaſonable portion of them diſpenſed to the relief of penury and want, they ſhed, like the dews of Heaven, a grateful

ſul refreſhment around. In ſuch hands wealth is a bleſſing. It is a ſource of cheerfulneſs to the Poſſeſſor, and of happineſs to others. The Almoners of theſe gifts of Providence procure to themſelves reſpect and eſteem; not on account of their Riches, but becauſe of the uſeful application. Yet how often does it happen, that thoſe, who know not their real-value, bring on themſelves an odium, inſtead of receiving that honour, which they proudly expect! How often has the ſudden poſſeſſion of Wealth, deſtroyed that felicity which was enjoyed before! A change of Fortune has produced, in many, a change of manners; which, from being virtuous and reſpectable, have become vicious and intemperate. Inſtead of being courteous and affable, they have arrogated a proud ſuperiority over others; and have deſpiſed the reſtraints of decency and decorum.

From what has been ſaid, we may fairly infer, that Rank and Fortune are but the feeble ſupports of human Pride; that they are not reſpectable without perſonal merit, that ſuitable manners are requiſite to ſtamp them with worth and dignity; and that Perſons, in high ſtations, can only render themſelves honourable, by being uſeful to that community, in which they make ſo conſpicuous a figure, on account of the external advantages they enjoy. We ſhall have leſs reaſon to envy Perſons of condition, when we reflect, that their exalted Rank, or their abundance, enlarges their ſphere of action,

action, and encreaſes their duties of life; *for unto whomſoever much is given, of him ſhall be much required.* They are, at the ſame time, expoſed to more temptations, than thoſe who are placed in a more humble department. They are *the light of the World*, becauſe of the influence of their example, which *cannot be hid.* But if their lives and actions are depraved, it is impoſſible to ſay, how far the miſchief of ſuch manners may extend, becauſe of the proneneſs of mankind to imitate their ſuperiors.

But unfortunately vice and luxury are too prevalent amongſt the Great. Many, preſuming on their wealth and ſituation, neglect to acquire thoſe intellectual and moral qualities, which alone can enable them to employ the leiſure, that falls to their lot, as rational Beings. The manner, in which they ſpend their time, renders them of but little conſequence to Society; however important they may appear in their own eyes. They ſeem to live for no other purpoſe than, as Horace ſays, *to conſume the fruits of the earth.* Can ſuch Perſons have any pretenſions to Pride? They ought rather to hide their diminiſhed heads; inſtead of boaſting of that Birth, which they diſhonour, or inſulting others with that wealth, which they miſapply.

LECTURE XXII.

——————— beauteous Order reigns!
Manly Submiſſion, unimpoſing Toil,
Trade without Guile, Civility that marks,
From the foul Herd of Brutal Slaves, thy Sons,
And fearleſs Peace.——

THOMPSON.

THE Pride of Power, or the Luſt of Dominion, is a paſſion very predominant in human nature. Authority, when lodged in good hands, is productive of general benefit; but when poſſeſſed by Perſons of a cruel and tyrannical temper, is the cauſe of evils both public and private. It is of ſo intoxicating a quality, that many, when ſuddenly elevated to high places, have been deprived, as it were, of reaſon; and have behaved with arrogancy and imperiouſneſs; though, before their acceſſion to power, when in an humbler department of life, they conducted themſelves with moderation and affability. This is a ſtriking proof of the weakneſs of the human mind, and how apt it is be ſeduced by

by the pride of authority; which, in fact, makes thoſe appear little, who would endeavour to ſeem great.

This fondneſs for command is a propenſity, which diſcovers itſelf at an early age. It makes its appearance amongſt children, even in their puerile diverſions. We ſhall obſerve one of an aſpiring and ambitious temper, who affects to lord it over the reſt. The leaſt oppoſition ſtirs up reſentment; which at once deſtroys the harmony that before prevailed. But if, by general conſent, a degree of Power is conferred on one of their Comrades, we ſee the pride of the little deſpot break out into acts of violence and depredation.—Not ſo the child of an humble diſpoſition. This is peaceable, cheerful and obedient.—How much, then, is it the duty of Parents, or of thoſe who have the management of children, to reſtrain the one, and encourage the other! The former, in particular, ſhould be checked in due time; becauſe, in a more advanced age, this diſpoſition will be the means of diſturbing the peace of civil and domeſtic ſociety.

Thoſe, who aim at Power and Authority, are ſtrangely inconſiſtent in their manners. When it is their duty to obey, they are tractable, and frequently abject. When it is their duty to command, they are haughty and overbearing. In order to procure favour, and to attain the object after which they aſpire, they will condeſcend to meanneſs

neſs and ſervility. When once they have reached the ſummit of their wiſhes, and are inveſted with authority, the maſk is then thrown off; their humility is changed into pride; and their actions are marked with deſpotiſm. But however important they may affect to be, yet there is ſo little dignity in ſuch a conduct, that, though they may procure an unwilling reſpect from their dependants, or thoſe in ſubordinate ſtations, yet the reſt of Mankind will deſpiſe them.

It unfortunately happens, that, in a ſtate of civil Society, the pride of Power is accompanied with the means of doing miſchief. In the hand of Kings and their Miniſters, it is a political evil; and the page of Hiſtory is ſtained with a relation of its deſtructive conſequences. A Prince, according to the application he makes of the authority with which he is intruſted, may be the Father, or the Oppreſſor of his People. He may ſpread around him Happineſs, Plenty and Contentment; or he may be the ſcourge of mankind. Inſtead of redreſſing wrongs, which is the duty of the chief Magiſtrate, his Government may be a continued ſeries of evil and injuſtice. His ſubjects, inſtead of enjoying the bleſſings of Peace, and cultivating thoſe arts by which both public and private felicity is inſured, *every Man under his own Vine, and under his own Fig-tree*, may be perpetually embroiled by foreign wars, or civil commotions. They may live in momentary apprehenſion, that the fruits

fruits of their induſtry will be ſnatched from them by the lawleſs hand of deſpotiſm. The end of a well-regulated Government is to ſecure the liberty and property of all its members; but under the adminiſtration of a Tyrant, both are in danger. In this inſtance, ſo important to the rights of mankind, how fatal are the effects of ambition, when armed with ſuperior power! It has been the pride of ſome Kings to imagine, that the People were made for them; not them for the People; and to diſregard thoſe from whom they derived their authority; which was conferred upon them for no other purpoſe, but to give efficacy to thoſe Laws, by which the community have conſented to be governed.

The wants and neceſſities of Men oblige them to enter into a political union; which can only be preſerved by a regular chain of ſubordination, from the chief, in whom the executive Power is lodged, to the inferior orders of the ſtate. In a Society thus formed, the various Members, which compoſe it, have an opportunity of employing their reſpective talents; and of uſing the authority they have received, for the benefit of the whole. Hence it follows that Power muſt neceſſarily be diſtributed in different degrees and proportions amongſt the ſeveral claſſes of mankind.

Such a Community would probably be happy, if they, who are to command, exerciſe this right with clemency and moderation. Power, in the hands

hands of the wiſe and good, produces a cheerful confidence, and procures a prompt obedience. But when it is poſſeſſed by thoſe, who have nothing in view but their own aggrandizement, or the gratification of their own paſſions, diſcontents and diſaffection muſt be its natural effects.

Hiſtory is precept teaching by example. And there is no one truth more forcibly illuſtrated, by innumerable inſtances, from the earlieſt periods of Mankind, through all ſucceeding ages, down to the preſent, than this—that Pride, united with Power, is productive of the greateſt ills that can befal Society.

If we firſt examine the Jewiſh Hiſtory, as related in the Old Teſtament, we ſhall find ſufficient teſtimonies of the abuſe of Power. In the long ſucceſſion of Kings, who reigned over the Hebrew Nation, how ſmall a number are diſtinguiſhed for mildneſs and equity! Of how few is it ſaid, *that, like Aſa, and Jehoſaphat, they did that which was right in the ſight of the Lord!* But how many are recorded with this ſtigma on their characters! *And they did evil, and walked in the way of their Fathers, or of Jeroboam, who made Iſrael to ſin, by his acts of wickedneſs and impiety.*

The Hiſtory of the Romans is replete with crimes of the moſt atrocious nature, committed by thoſe, in whoſe hands the Sceptre was placed. It would be tedious to recapitulate their names, much more to recount their villainies. Moſt of them,

however, as a juſt puniſhment for their enormities, were either aſſaſſinated, or deſtroyed themſelves. From the firſt Emperor to the laſt, what a number might be ſelected, who, like Tiberius, Caligula, Nero, Vitellius and Domitian were Monſters of Cruelty, Avarice, Gluttony and Pride!

It is with pleaſure we contemplate the bright examples of Veſpaſian, of Trajan, of Titus, of Antoninus, and a few others, who did honour to human nature, by the exerciſe of the moſt amiable Virtues; and who dignified the high ſtations, to which they had been raiſed, by employing the Power intruſted to them, for the happineſs and ſecurity of the People.

And if from the Roman we turn to the Engliſh Annals, we ſhall find too many examples of the perverſion of power.—Happy, then, the People, who have a Prince on the Throne, that unites the moſt condeſcending manners, with the moſt benignant diſpoſition; whoſe public character is diſtinguiſhed by lenity and moderation; and whoſe private is reſpectable, by the diſplay of the ſocial virtues! And whilſt we pay this deſerved tribute of commendation to the Britiſh Monarch, let us not overlook the amiable qualities of his illuſtrious conſort, who, amidſt the animoſities of Party, is held in high eſteem by the Public. Not tempted by her rank and ſtation, like many of her Predeceſſors, to engage in the political conteſts of the Times, ſhe cultivates the milder arts of domeſtic Government,

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by diſcharging, in a moſt exemplary manner, the humble duties of a Wife and Mother; by patroniſing female ingenuity; and by the moſt engaging affability.—We ought, likewiſe, to be thankful to Providence for the bleſſings of a free Conſtitution; where both Power and Liberty are ſo happily blended, and ſo circumſcribed by wholeſome laws, that neither the one can uſurp on the rights of the People; nor the other degenerate into licentiouſneſs.

Though the ſphere of life, we have been already conſidering, falls but to the lot of few, yet as the happineſs of the People ſo much depends on the behaviour of thoſe, who are deſtined to appear in it; and as their actions form ſo diſtinguiſhing a part of the Hiſtory of Mankind, I could not avoid, in a Diſſertation on Pride, pointing out its effects, in the firſt department of civil Society. And if we examine its conſequences, through all the ſubordinate ranks, we ſhall find, that Power, if not tempered with Juſtice and Moderation, will be productive of much miſchief.

The inſolence of Office, is a charge, very frequently, and with juſtice, exhibited againſt thoſe, who are intruſted with any part of that authority, which deſcends in a variety of degrees and proportions, from the Throne to the inferior claſſes of the people. But how much more reſpectable and uſeful might thoſe Perſons make themſelves in their ſeveral employments, were they to execute the duties of their reſpective ſtations, without aſſuming an

arrogant and haughty manner! The practice of Civility will not only be much eaſier, but they will alſo avoid the reſentments of thoſe, whom they cannot but offend by a contrary behaviour; who, at ſome future time, may have an opportunity of ſhowing their diſpleaſure.

In domeſtic life, the pride of Power is deſtructive to private peace; and tends to diſſolve the bond of family love and union. Authority ſhould be ſeen here in its mildeſt ſhape. The obedience it requires ſhould proceed from a ſenſe of duty and affection. But when its commands are arbitrary and imperious, all ſocial harmony will be deſtroyed. This ſhould be a caution to Parents, to exerciſe a gentle command, leſt their violence ſhould be the means of driving their children from that aſylum, where their virtue ſhould be ſecure.

The Pleaſures of ſocial life are often diſturbed by the pride of diſtinction. Amongſt the middling claſſes of the People, the equality of Rank is ſo nearly the ſame, that to draw a line of ſeparation is both difficult and abſurd. The admittance of many into circles of amuſement is often objected to, not on account of fortune, abilities, education, or manners, but from a partial compariſon of the ſeveral ſtations of life; to ſome of which has been affixed a degree of honour and reſpect; whilſt, without cauſe, a ſtigma of diſgrace has been thrown on certain ſituations by no means diſreputable. Thus Perſons in mercantile or commercial occupations,

tions, though capable of contributing to ſocial pleaſure, are conſidered by ſome as diſqualified for, what they call, polite aſſemblies.

With reſpect to the mercantile employment, I would remark, that it ought to be regarded not only as uſeful, but as honourable, if purſued by Perſons of Integrity, Knowledge and Enterpriſe. Theſe Men are of eminent ſervice in a ſtate, whoſe opulence and importance are derived from Trade and Commerce—the principal ſources of the wealth of nations. Hiſtory will inform us, that thoſe People, who have deſpiſed the Arts, by which manufactures are eſtabliſhed, and by which the produce of one Country is exchanged with that of another, have been poor and indolent; whilſt thoſe, who encouraged them, have been rich and flouriſhing. It is to theſe we are indebted for that Greatneſs, which has been the envy of a neighbouring kingdom; which now, indeed, begins to change its opinion in this reſpect; and to hold in more eſteem the Merchant and the Tradeſman. But the Engliſh, on the other hand, departing from the good ſenſe of their Anceſtors, are degrading the uſeful citizen, and adopting the frivolous ſentiments and manners of Pride and Faſhion.

How frequently do we complain of the miſeries of human life! Yet how apt are we to increaſe them by our own folly! The common diſaſters of mortality are ſufficiently diſtreſſing. Why, therefore, ſhould we add to them by pride and arrogance;

gance; when it is in our own power to retrench, or, at leaſt, to mitigate them by mutual offices of civility and kindneſs?

In this world we are not to take up our final abode. We are only Travellers to another. How blind then are we to our own happineſs, not to make the journey of life as comfortable to each other as poſſible! Surely a Companion on the Road would be more agreeable, than to walk ſullenly by ourſelves, from the pride of condition. For after all, we muſt, at laſt, reſt in the ſame place; and our Bones moulder together in the duſt. Frail and weak as we are, we all ſtand in need of mutual help and conſolation. Could we but diveſt ourſelves of thoſe notions of ſelf-conſequence, with which too many are puffed up—Could we but conſider ourſelves as Brethren; and as Profeſſors of that Religion, which exhorts us to love one another, how might we alleviate the ills of life, and paſs the days of our Pilgrimage here with eaſe and cheerfulneſs! Inſtead of which, what jealouſies and envyings are occaſioned by an oſtentatious diſplay of ſuperiority!

The pride of opinion is alſo to be avoided, as being the frequent cauſe of ſtrife and contention. There are ſome Perſons, who carry with them into all companies, an obſtinate adherence to their own ſentiments; and, though convicted of an error, will nevertheleſs pertinaciouſly maintain it. Whereas there cannot be a ſtronger proof of an ingenuous mind,

mind, than to acknowledge a miſtake, when once it is convinced. But ſuch is the pride of theſe Diſputants, that though they expect others ſhould always accommodate themſelves to their prejudices, yet they will not, even in uneſſential articles, ſhow any deference to the ideas or ſuggeſtions of another. Hence proceed quarrels and animoſities, fatal to the Peace and good order of Society.

When the pride of opinion mixes itſelf in religious concerns, the conſequence is much to be dreaded. It is too apt to kindle a ſpirit of Perſecution; which, in the reign of the bigoted Mary, appeared with every aggravation of cruelty, againſt Perſons of an innocent life; whoſe only crime, for which they ſuffered Death, was a conſcientious refuſal to ſubſcribe to ſuch articles of Faith, as the Church had then thought proper to eſtabliſh. But in this age and country a general toleration is allowed, by which Men are permitted to worſhip the Deity after their own manner. Nevertheleſs this pride of opinion is apt to diſcover itſelf; and ſome are illiberal enough to deſpiſe others, becauſe of a difference in their religious tenets.—Let not this prejudice take poſſeſſion of your minds. Aſſume no merit to yourſelves, that you are of one perſuaſion in preference to another; becauſe it is the mere effect of education; children being generally brought up in the principles of their Parents. Or ſhould you think proper, at a maturer age, to chuſe for yourſelves, as you will be allowed the liberty

liberty of private judgment, it is but reaſonable, that you ſhould grant the ſame privilege to your Neighbour.

There is alſo another ſpecies of ſpiritual Pride; but this is chiefly to be found amongſt thoſe, who pretend to be more righteous than others, becauſe, perhaps, they aſſume a greater appearance of ſanctity. This opinion is not only preſuming, but is likewiſe an enemy to moral improvement.

That *Pride ſhould go before deſtruction, and a haughty ſpirit before a fall*, is an event to be expected in the natural courſe of things; becauſe thoſe who are infected with this vice, are almoſt without a friend. The many, who diſlike them, or who envy their ſituation, will ſpare no pains to leſſen their importance; and precipitate them from the eminence to which they have climbed. Their own obſtinacy will contribute to their downfal; becauſe they are too proud to receive advice, and are too much blinded by ſelf-conſequence to ſee their danger. But when once they are fallen, how few will pity them! They will be as abject in adverſity, as they had been arrogant in proſperity.

Our Saviour not only taught, but practiſed humility. As a proof *that he condeſcended to Men of low Eſtate*, he waſhed the feet of his diſciples, and preached the Goſpel to the Poor. In his youth he lived in retirement, and was obedient to the commands of his Parents. And when he entered on his miniſtry, he reſiſted the importunities of the People, who wanted to anoint him their King.

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He was not aſhamed of the obſcurity of his Birth; though this circumſtance was frequently mentioned by way of reproach.—*Is not this*, ſaid ſome of the Jews, *the Carpenter's Son?*—Even the Country, in which he was born, did not eſcape the malignity of his enemies. *Can*, ſaid they, *any good thing come out of Nazareth?*—So far from deſpiſing the poor, he ſelected them as peculiar objects of mercy, by viſiting them in their afflictions, and by feeding their minds with ſpiritual food, whilſt he ſat down with them to partake of their humble meal.—He frequently rebuked the Scribes and Phariſees for their love of honours and diſtinctions. They were fond of chuſing the chief rooms at a feaſt, or ſitting the uppermoſt at Table. They liked, beſides, the principal ſeats in the ſynagogues—in thoſe ſacred places, where they were to conſider themſelves as in the more immediate preſence of that Being, who *is no Reſpecter of Perſons;—who reſiſteth the Proud, but giveth grace to the Humble.*

Our Saviour recommended humility to his Countrymen, even at their public feaſts; by exhorting thoſe, who were bidden, *to ſit not down in the higheſt room*, leſt they ſhould be obliged, with ſhame, to give place to more honourable Gueſts. *But when thou art bidden*, ſays he, *go and ſit down in the loweſt room, that when he, that bade thee, cometh, he may ſay unto thee, Friend, go up higher.*—From thence he takes occaſion to make the following inference. *Whoſoever exalteth himſelf ſhall be abaſed; but he that humbleth himſelf ſhall be exalted.*

LECTURE XXIII.

" Nothing can ſo ſenſibly affect a generous Soul, as the tacit " Reproach ſhe caſts on herſelf when extolled for Excellencies, " which ſhe knows in her Conſcience ſhe does not poſſeſs."

LADY'S PRECEPTOR.

THERE is no immoral propenſity in young Perſons ſo much to be lamented, as inſincerity. That part of it, which conſiſts in falſehood or lying, I have already conſidered. I propoſe now to offer ſome reflections on another ſpecies of diſſimulation, which, as oppoſed to ſimplicity, or, in the Scripture Language, *ſingleneſs of heart*, may be called *affectation*.

Affectation has been defined *a perpetual diſguiſe of the real character by fictitious appearances*;* or, an awkward imitation of what we obſerve in another. Thoſe, who practice it, aſſume a deportment, contrary to their ſtation; and ſtep out of their own ſphere, in order to act a part for which they are not qualified by Genius, Education or Fortune. Hence it is, that what may be graceful in another, will be a blemiſh in them. Simplicity of character is reſpected, becauſe it has truth for its

* Dr. Johnſon.

its baſis. It is eaſy, becauſe it is natural. But Affectation will always be offenſive, becauſe the mind within, and the Actions without do not correſpond. This outward deception—this effort to impoſe on the World under a borrowed dreſs, is not only ridiculous, but often fails in its end; which end is the deſire of pleaſing, or of gaining admiration. There requires but little diſcernment to detect the fraud; and we generally deſpiſe thoſe, who have attempted to deceive us. It is alſo abſurd, becauſe no Perſons can appear ſo advantageouſly, in a fictitious character, as in their own. In ſupport of the former, they are indebted to the tricks of artifice, falſehood and grimace; but to exhibit the other, nothing more is neceſſary than to follow the dictates of nature; who attracts the moſt notice, when diſguiſed the leaſt.—I would here diſtinguiſh betwixt thoſe Perſons, who put on the maſk of hypocriſy, in order to conceal their moral depravities; and thoſe, who, from motives of oſtentation, affect to be, what they are not.

Having thus explained to you, what is meant by affectation, I will next endeavour to delineate the cauſe, and exemplify the effects of it.

Affectation, for the moſt part, proceeds from Vanity. The firſt is ſaid to be the inſeparable attendant of the laſt; and has been figuratively deſcribed, as ſeated near the throne of Vanity, holding in her hand a mirror, by the means of which, ſhe practiſes all thoſe mimic and fantaſtic airs, by which

which ſhe thinks to attract notice, and procure admirers.

When once you conceive an exalted opinion of your own abilities, whether natural or acquired, you will preſume, that they are ſufficiently perfect; and you will be too conceited to regard either the cenſure or the admonition of your Friends. So far from ſuppoſing that you require advice or inſtruction, you will be vain enough to imagine, that your boaſted merit is held in the ſame eſtimation by others.

It does not, however, follow, that, becauſe you ſhall have flattered yourſelves with ſelf-applauſe, which is, indeed, purchaſed at a very eaſy rate, you will then be certain of the approbation of others. You cannot command this approbation. It is a tax which the World will not readily pay. You muſt firſt deſerve it, by your own propriety of conduct; but receive it, at the ſame time, with ſo much diffidence, as if you were conſcious you had not deſerved it. You may obſerve, that Perſons of real worth are not immediately rewarded with public reſpect; becauſe they proceed ſilently and modeſtly. They have, beſides, the torrent of calumny and detraction to oppoſe, which, as Shakeſpeare remarks, *patient merit of the unworthy takes.* The Envious will ſpare no pains to diſcover ſpots in the brighteſt characters: And Mankind ſeem more diſpoſed to find out faults than beauties. If, then, the approbation of others be ſo reluctant-

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ly given to the deſerving, what muſt they expect, who wiſh to attain it on falſe pretences—by ſuperficial ornaments, or by the affectation of Qualities which they do not poſſeſs! The laſt may be praiſeworthy in the right Owner, but contemptible in the ſervile imitator. If pure Metal can ſcarce paſs through the fiery ordeal of public ſcrutiny, that which is baſe cannot expect to eſcape detection. And if ſterling ſenſe will hardly make its way in the world, that which is counterfeit cannot long remain unexpoſed. *It is a ſufficient cauſe of diſguſt*, ſays Dr. Johnſon, *that there is an intention to deceive, which every heart ſwells to oppoſe, and every tongue is buſy to detect.* It is an affront alſo to the underſtandings of thoſe, whom they deſign to dupe.

How different are the ſentiments of this celebrated Moraliſt, from thoſe which are contained in a ſeries of Letters from a Nobleman* to his Son, who is exhorted to the practice of diſſimulation for the purpoſe of promoting his worldly intereſt. The general diſlike, with which thoſe opinions were received, is a ſufficient proof, however, that we are not yet loſt to a true ſenſe of the moral character.

The mode of conduct preſcribed by his Lordſhip is founded on hypocriſy and deceit. All the generous feelings of youth—all the ardour of friendſhip

* Lord Cheſterfield.

friendſhip—every ſentiment of honour and eſteem, are, in his ſyſtem, ſacrificed to private and mercenary views. He directs his Son, in ſhort, to make a bubble of all Mankind, in order to obtain power or preferment. His grand maxims are—to conceal his own opinions, but artfully to diſcover thoſe of the Perſons with whom he ſhould converſe, or with whom he ſhould have any concerns—and to diſguiſe his own temper, but, by exciting the Paſſions of others, to throw them off their guard, and profit by their imprudence. To this end, he recommends a ſpecies of Hypocriſy, which he divides into two kinds—Simulation and Diſſimulation. The former is to be aſſumed, that he might the better find out the ſeveral deſigns and inclinations of another; the latter, that he might hide his own.

But there is no part of his ſyſtem ſo ungenerous as that, which reſpects your ſex; towards whom he adviſes his ſon to behave with the greateſt politeneſs, and with the moſt inſinuating addreſs: But a regard to female honour has no place in his inſtructions. Your Sex ought, therefore, to be cautioned againſt thoſe Men, who may imbibe the principles of this School, in order to deceive by the ſpeciouſneſs of their manners; and by the affectation of thoſe ſentiments of eſteem, which, however, they do not feel.

As the peruſal of theſe Letters has been very faſhionable, I thought it no improper digreſſion

juſt

juſt to point out the baneful tendency of ſome of the principles there inculcated. Neither ſophiſtry, nor language can alter the nature of truth. Diſſimulation, however ſubſervient to a private advantage, muſt ſtill be a vice; and thoſe, who practice it, muſt abandon the maxims of integrity. Friendſhip betwixt the Sexes can never be maintained, but by mutual confidence and mutual affection; without theſe, there can be no eſteem, and, of conſequence, no domeſtic felicity. The manners requiſite to form the intriguing Courtier, may, perhaps, contribute to the advancement of an Individual, but are not calculated for ſocial happineſs. —That theſe Letters were not written for the public eye, nor for general uſe, but deſigned only to form a particular character, are the principal circumſtances, which can be alledged in their favour: And whoever reads them ſhould be impreſſed with this idea, leſt they ſhould conceive a prejudice againſt thoſe moral duties, which Religion ſanctifies, and which Reaſon approves.

The behaviour of vain Perſons is generally diſguſting; for though, in other reſpects, they may poſſeſs ſome good qualities, yet their weakneſs in this will aſſuredly excite contempt, and oftentimes will provoke laughter—a mortification more than ſufficient to counterbalance the pleaſure ariſing from the conſequence they have aſſumed. But Mankind will not ſee their pretended merits with the ſame partial eyes. Self-love ſo far influences the

the vain as to render them blind to their own foibles and imperfections.

Vain Perſons are ſo full of their own importance, that their very converſation will receive a tincture from it; and their *dear-ſelves* will be the favourite ſubject of their diſcourſe. But this egotiſm is intolerable; becauſe they are not of the ſame conſequence in the opinion of the company which they are in. For whatever be the topic of converſation, they will endeavour, by every poſſible means, to bring themſelves forwards. Not actuated by a deſire of pleaſing, but of being pleaſed, as far as compliments and flattery can do it, their remarks or obſervations will be all calculated to blaze on forth their own merits, and procure the praiſe of others.

Where Vanity be predominant, and the Mind have been unimproved, it is generally ſupported by folly; and has for its object ſomething that is frivolous and unimportant. There are many, who endeavour to attract notice, and gain admiration, by affecting to be, what they are not.

We ſhould endeavour to deſerve Praiſe, but not to procure it. It is a laudable ambition to aſpire after ſuch attainments—to engage in ſuch purſuits, and to adopt ſuch manners as are worthy and meritorious. To imitate the follies and vices of another, is both weak and criminal; but to model our conduct after the examples of thoſe, who have diſtinguiſhed themſelves for their Virtues, is commendable. But we are too apt to copy from bad originals.

Hence

Hence it is, that the weakneſs of vain Perſons is rendered more conſpicuous by affectation.

It is abſurd to neglect the natural capabilities which we have, and which it is in our power to cultivate, in order to ſhine in a character, to which we are by no means equal. There are few but have ſome peculiar gift or talent, by the improvement of which they might not only render themſelves reſpectable, but uſeful. It is, therefore, a falſe ambition to deſpiſe that, in which we might excel, in order to be diſtinguiſhed in a province for which we are not qualified. Genius points out the path that we ſhould purſue. Affectation directs us in a wrong courſe, by inſpiring us with hopes of attaining what is beyond our reach. Thus our natural talent becomes of no effect; and our vain purſuits make us appear ridiculous.

Leſt you ſhould contract any bad habits, be perſuaded, my young Audience, that you never can ſucceed in the art of pleaſing, by affectation—a truth which it will be very difficult to impreſs on your minds, when once you have changed ſimplicity of converſation and manners, which will be natural to you, and which will be dictated by good ſenſe, for thoſe forms of ſpeech and behaviour, which are the effects of a falſe taſte, or of ſervile imitation.

But the Affected, inſtead of making dupes of others, ſtrangely deceive themſelves. The World has too much diſcernment to be ſeduced by the little

little cunning which they employ. If they affect a ſuperiority of underſtanding, which has, nevertheleſs, been uncultivated; if, deſpiſing the uſual forms of ſpeech, they uſe a pedantic language; if they utter ſentiments directly oppoſite to their feelings; if they ape the manners of thoſe, who have been well-bred, without one eſſential quality, which conſtitutes true politeneſs, ſuch behaviour will ſoon be detected. It cannot eſcape the notice of the moſt common obſervers; but will certainly provoke either mirth or indignation. Some will divert themſelves with the ridiculous airs which are aſſumed; and others will be incenſed at the impoſition, which is practiſed.

The Affected not only miſcarry in their ſcheme of deceiving others, but are liable to be deceived themſelves. Artful and deſigning Perſons, in order to gain ſome private advantage, will ſeem outwardly to admire, what they inwardly deſpiſe. They will feed the vanity of thoſe, whom they mean to deceive; and the accompliſhment of their plan will either terminate in the diſgrace, or to the loſs of thoſe, who have ſuffered themſelves to be thus duped. The Praiſe, which is coveted on *falſe* pretences, is, in general, dearly purchaſed: For vain Perſons are ſure to be ſurrounded by a *tribe* of Sycophants, if it be in their power to reward them.

But in your Sex vanity is the moſt dangerous. Men, who are delighted with the compliments of flattery,

flattery, may ſuffer, perhaps, in point of fortune; but this propenſity may be hurtful to female reputation. Women of Prudence and Diſcernment will be better pleaſed with the language of truth. Beſides, Men of ſenſe and probity will never praiſe indiſcriminately like the herd of flatterers. They will approve of whatever is meritorious; but will gently reprehend errors and miſtakes; and, when occaſion require, will give wholeſome and ſeaſonable advice.

It would be tedious to trace the variety of different ſhapes, in which Affectation, Proteus-like, appears. Sometimes the features of the face are diſtorted from their natural poſition: And ſome, whoſe voice is harmony and ſweetneſs, will yet counterfeit a liſp, that renders what they ſay almoſt inarticulate. Others affect to appear maſculine. They join in the athletic recreations of the men, by purſuing the ſports of the field, or in endeavouring to rival the dexterity of a coachman.

Should you excel in any particular accompliſhment, or in any branch of knowledge, it is a diſguſting Vanity to be always diſplaying them, in order to extort the praiſes of others. Modeſt merit will never want for admirers. It may be ſome time in diſpelling the clouds which ſurround it; but when they are diſſipated, it will ſhine forth with greater luſtre. It has been remarked of the celebrated Females of the preſent day,

day, who have diſtinguiſhed themſelves by their literary publications, that their converſation is familiar and affable, without any parade of erudition.

If Vanity be unpardonable in thoſe, who have ſome grounds for its ſupport, how intolerable muſt it be in ſuch as affect to appear in a character, for which Nature or Education never deſigned them; and who will, notwithſtanding, preſume to judge and decide on matters, with which they are unacquainted!

Equally abſurd is it for Perſons to talk on ſubjects, concerning which they have attained but little information. Pedantry is at all times odious; but more particularly ſo in the female ſex. You ſhould, therefore, carefully guard againſt any vain propenſity of this kind. Smatterers in knowledge are generally oſtentatious of the little they have acquired. But their ſuperficial attainments generally lead them into blunders; and when once they have gone beyond their depth, there are very few, who will have patience or good nature enough to help them out.

What ſatisfaction can Perſons derive from receiving applauſe for any particular quality, which they do not poſſeſs? The Pleaſure, if any pleaſure can ariſe from the deception, muſt be of ſhort duration, and they muſt live in continual dread of a diſcovery. But when detected, they will not be deſpiſed for wanting that Quality, but for pretending to have it, when they had it not.

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To ape or imitate another is alſo a piece of affectation, founded on that ridiculous Vanity, with which little minds are too apt to be elated. If Perſons of a certain rank in life endeavour to make the ſame appearance with others, whoſe fortune and condition are much ſuperior, they are not only inclined to ſupport this oſtentation, at an expence, which they can ill afford, but alſo render themſelves ridiculous. To ſuch I would recommend the apoſtolic advice of *learning contentment, in whatever ſtation they are placed;* and of endeavouring to act well their part in it. This habit of Contentment would be more eaſily acquired, if they would ſometimes look below as well as above them. By ſo doing they would perceive, that there are certain claſſes of Mankind inferior to them, who have leſs reaſon to be ſatisfied than themſelves; but who repine not at the diſpenſations of Providence.

But this imitation of the cuſtom, or the way of life adopted by Perſons of ſuperior rank, is not confined to thoſe, who want ability to ſhine in real ſplendour, and therefore affect that which is borrowed or ſuperficial, but extends itſelf to ſuch as, having experienced a fortunate turn in their affairs, are not deficient in pecuniary reſources, but are deſtitute of thoſe mental and perſonal qualities, which alone are intitled to certain marks of reſpect and diſtinction. The more plain and ſimple their manners, the more eaſy they would appear; and

and if they do not receive applauſe, they would avoid, at leaſt, contempt. *For applauſe and admiration*, as Dr. Johnſon has obſerved, *are by no means to be placed amongſt the neceſſaries of life*; ſo that to ſacrifice the latter for the former, is engaging in a falſe purſuit after happineſs.

They, who cannot fill a moderate condition with decency and reſpect, will be leſs capable of acquitting themſelves with dignity in another more elevated. Their Vanity, upon the change of fortune, will be troubleſome to themſelves, and diſguſting to others. The bleſſings of Society are more certain and reciprocal amongſt thoſe of nearly equal rank, than where there is much diſproportion in external circumſtances. But they, who deſpiſe their former aſſociates—the companions of their early years, in order to mix with the Great, will leſſen their own enjoyments. In the company of their Superiors, their vain conſequence will be deſpiſed and overlooked; and their behaviour will be reſtrained and uneaſy. The pleaſures of Converſation ariſe from a free, unreſerved intercourſe.

To affect the manners of a ſtation, ſuperior to our own, is truly abſurd; becauſe there are many, who might have rendered themſelves reſpectable in the circle of their friends and acquaintance, had not Vanity over-rated their abilities, inſpired them with notions of grandeur, and made them diſſatisfied with their preſent condition. That which

which is ſtrictly characteriſtical in Perſons of rank, is a ridiculous oſtentation in their inferiors. In a word, they, who behave in a manner unbecoming their ſituation, and aſſume a part in the great drama of life, not adapted to their abilities or ſtation, muſt unavoidably incur the cenſure of affectation.

The Vanity of ſome Perſons is ſupported by lies and falſehood; which, ſuppoſing them to be harmleſs, do yet expoſe the Party to ridicule; becauſe they are ſubject to the mortification of not being believed; or elſe to the confuſion of being immediately detected. They are frequently boaſting of exploits, which they never performed—of favours which they never received—of an intimacy with Perſons of Rank and Fortune, whom they ſcarcely know; and of ſeeing or hearing things too marvellous to be credible.

Humour is a natural, not an acquired talent. It flows ſpontaneouſly. The very ſingularities of the Humouriſt will divert. But where they are affected by Perſons of a different temper, the imitation will be diſguſting. All laboured attempts at humour will be ſo awkward, that they will fail in producing the effect intended. The converſation of the grave and ſtudious may be inſtructive and amuſing; but they muſt not encroach on the Province of the Humouriſt, who, tempering natural vivacity with judgment and good

good nature, will be ſure of pleaſing, but probably would not ſucceed by aſſuming the didactic manner of the former.

The various diſpoſitions of Mankind—their different modes of education—their Genius—their habits—connections they have formed—and the ſtudies they have purſued, point out to every individual of both ſexes, the courſe of life which would be proper and natural to each.

If, then, you wiſh to behave ſo as to pleaſe, the firſt object of your attention muſt be, to cultivate good diſpoſitions and virtuous principles. You will not, in that caſe, be aſhamed of appearing in your true characters. You will dare to be what you are. You will neither diſguiſe your real ſentiments; nor aſſume any manners but your own. This foundation for a good character being thus laid, any little embelliſhments it may afterwards require, in conformity to the external modes of politeneſs, may ſoon and eaſily be attained. But the laſt, without the firſt, will be but a ſuperficial covering for a depraved or a weak mind.

LECTURE XXIV.

"As if the Calamities of Life were not ſufficient for it, "we turn the moſt indifferent Circumſtances into Misfor- "tunes, and ſuffer as much from trifling accidents, as from "real Evils."

ADDISON.

HAVING conſidered, in my laſt Lecture, the cauſe and effects of Affectation, I ſhall now proceed to take ſome notice of another ſymptom of this mental diſeaſe, which appears in thoſe falſe terrors and alarms, ſo peculiar to your Sex. To ſeem timid on the moſt trifling occaſions—at the moſt ordinary accidents—and where there is no danger, is thought, by ſome Ladies, as not only graceful, but characteriſtical.

That we may examine how far ſuch an opinion is founded on truth, let us conſider, whether this timidity be conſtitutional, or whether it proceed from affectation?

Courage has been divided into two kinds, active and paſſive. That which is active conſiſts in feats of valour and bravery, in deſpiſing perſonal danger, and in the bold and martial exploits of the field, whereby life is hazarded, in defence of our Country, and in purſuit of honour. This part belongs wholly to the male ſex, who were deſigned for every occupation, where intrepidity and bodily ſtrength are to be exerted. The deſignation of your Sex is different. You were not formed to brave the raging elements, to turn the ſtubborn glebe, to work in the laborious manufactories of art, to engage in the boiſterous warfare of politics, or to expoſe your Perſons to the dangers and fatigues of war. The milder manners of domeſtic government, and the more pleaſing taſk of ſocial endearment, fall to your lot. When once you leave this province, in order to adopt the maſculine duties of the other ſex, though your reſolution may be applauded, yet, having diveſted yourſelves of all female gentleneſs, you muſt expect to loſe all female influence. Judith, cutting off the head of Holofernes in his tent, and Joel driving a nail in the temples of Siſera, as recorded in the Old Teſtament; and the Wife of Aſdrubal with her two children ruſhing into the flames of the temple of Æſculapius when burning, after having heroically upbraided

her

her husband for his desertion to Scipio, as related by the Roman Historians, are less amiable Pictures than that of the Matron adjusting the affairs of her household, and exercising the tender and benevolent affections. The description given by Tacitus of the German Women, who attended their husbands to the field of battle, who excited them to fight manfully against their enemies, and who even assisted them when overpowered, is, however, less pleasing in contemplation, than that, which the Ancients have left upon record, of the domestic behaviour of the Ladies of Greece, who employed themselves at home, in different kinds of ingenious works; and in supporting, with a high degree of respect, the several characters of Daughters, Wives and Mothers.

Though this active courage be not necessary in Women, yet there are many instances of its having been exerted on particular emergencies in so heroical a manner, as to demonstrate that the want of it is not altogether constitutional. Yet such examples are not to be considered as models for female imitation, but as proofs only of female courage. Opportunities will seldom occur, where such exertions of undaunted bravery are required; neither is it expected that you should court them. It is the duty of the other Sex to protect the fair; and guard them

from danger, inſult and oppreſſion. This was the laudable ambition of our forefathers; in the gratification of which they diſplayed great marks of gallantry. It was the ſpirit of a former age, which has been called the age of chivalry, to inſpire young Men with a thirſt for glory; the principal objects of which were—to reſcue injured Damſels—to avenge their wrongs, and ſupport female innocence. The Men of that period boldly ſtood forth as their Champions.—It was this prevailing taſte and opinion, which gave birth to the old Romance; where, indeed, full ſcope is given to the Marvellous, by the introduction of ſupernatural agents; but where the juſteſt notions of honour and bravery prevail.—But how are their Sons degenerated; who are too apt to be the betrayers, inſtead of the Guardians of female Virtue!

In your Sex, therefore, we only look for that degree of courage, which is called paſſive; that is, a ſufficient fortitude of mind to endure, with patience, thoſe ſufferings or diſaſters, which will ſometimes fall to your lot. You cannot expect to paſs through this world without being expoſed to danger or affliction. In ſuch circumſtances, ſome reſolution is neceſſary, either to avoid impending evils, to extricate yourſelves from the difficulties, in which you may be involved, or to enable you to ſubmit with

with reſignation to the calamities of life. It would be a mark of weakneſs to deſpair; and it would betray a ſpirit too timid, even in the female conſtitution, ſupinely to acquieſce under every misfortune that may befal you, without that effort of courage for relief, which it is in your power to exert. For however ſome may excuſe themſelves under the pretence of ſexual weakneſs, yet they are not ſenſible of their own ſtrength till it has been tried. In a ſituation of diſtreſs, the mind, provided it has not been enervated by the refinements of falſe delicacy, will find within itſelf ſuch ample reſources, as will contribute to alleviate the burden, and mitigate ſorrow. It will receive farther conſolation from the doctrines of Religion, wherein we are aſſured of an over-ruling Providence, which guides and directs the affairs of Men—which raiſes up thoſe that fall, and ſuffers them not to be tempted above what they are able to bear. Both Sexes are alike obnoxious to the common misfortunes of mortality; therefore it is equally incumbent on both to be fortified againſt them. And daily experience proves that this is in your own power, if you do not accuſtom yourſelves from childhood, to indulge a fearful and timorous diſpoſition.

If the want of firmneſs and reſolution be inexcuſable in the greater concerns of life, it is much

much more ſo, in trifling and ordinary events—in ſuch as frequently occur, and in which, would you ſuffer yourſelves to reflect but a few moments, you muſt immediately perceive what little cauſe there is for terror and apprehenſion. To expoſe yourſelves to danger, without any reaſonable motive, is a culpable temerity; but to ſubject yourſelves to tremors and conſternations, at ſuch objects, as you muſt be ſenſible, upon conſideration, have nothing noxious in their nature; or at ſuch ſituations, in which you perceive prudent Perſons place themſelves, in full confidence of ſecurity, is not only a ridiculous weakneſs, but is alſo creating imaginary evils. To prevent therefore, theſe alarms and trepidations from becoming, as it were, habitual, you ſhould convince yourſelves of their abſurdity, and on the little pretence you have for indulging ſuch fears. By which means you will be able to ſuppreſs them, and to act, on like occaſions, with more courage and reſolution.

Timid Perſons are not only ſubject to diſquietudes from trifling events, but they even anticipate them by anxious expectation. They ſtart at Phantoms of their own creating; and imbitter the preſent moment, by a groundleſs apprehenſion of future accidents. They are frightened at the appearance of the moſt peaceable animals. The very elements are at war with

with them. They are alarmed at the blowing of the Wind. The diſtant thunder cauſes unuſual palpitations; and the lightning fills them with terror. A ſmall degree of phyſical knowledge would teach them, that all theſe effects proceed from cauſes, which form a part of that general ſyſtem, by which this univerſal frame of things is governed and ſupported. For though individuals, and even countries have ſuffered by the ravages of a tempeſt, yet it is not by indulging ſuch fears, that we can ſilence the ſtorm, or direct the whirlwind. Should ſuch calamities happen, it is our duty to be armed with fortitude, and ſubmit with reſignation to the diſpenſations of that Being, who fills all ſpace with his preſence, and whom alone the winds and the waves obey.

Since then theſe natural fears, if I may ſo call them, are unjuſtifiable, becauſe they are excited by objects or appearances, which either are not terrific in themſelves, or, if they be, are the ordinary effects of well known cauſes, how much more ſo muſt thoſe be, which are affected! I cannot better expreſs myſelf on this ſubject than in the words of a female Writer*.

"Let a vain young Woman be told that "tenderneſs and ſoftneſs are the peculiar charms

* Mrs. Chapone.

"of

" of the ſex—that even their weakneſs is lovely,
" and their fears becoming, and you will pre-
" ſently obſerve her grow ſo tender as to be
" ready to weep for a fly; ſo fearful, that ſhe
" ſtarts at a feather; and ſo weak-hearted, that
" the ſmalleſt accident quite over-powers her.
" Her fondneſs and affection become fulſome
" and ridiculous; her compaſſion grows into
" contemptible weakneſs; and her apprehen-
" ſiveneſs the moſt abject cowardice; for when
" once ſhe quits the direction of nature, ſhe
" knows not where to ſtop; and continually
" expoſes herſelf by the moſt abſurd extremes."

Real ſenſibility, or an unaffected commiſeration at the diſtreſs of others, is the pleaſing emanation of a compaſſionate mind, which diſpoſes the poſſeſſor *to weep with thoſe that weep*, to ſoften the anguiſh of woe, and indulge the flow of benevolence. When the dejected countenance be cheered—when indigence be relieved, and innocence protected, theſe afford ſubſtantial proofs, that the feelings of the heart are natural and ſpontaneous, proceeding from affections which are honourable to humanity. But when the eye be turned from the child of ſorrow, and the houſe of affliction be not viſited, becauſe, as it is pretended by ſome, they are too delicately formed to endure the tender emotions, which the ſight of miſery would create, it is much

much to be apprehended, that what is here aſcribed to the workings of nature, is nothing more than the flimſy garb of affectation, uſed as a diſguiſe to conceal the want of ſenſibility.

Having thus endeavoured to prove to you the abſurdity of falſe terrors and alarms, at the ordinary events and occurrences of life, as far only as they reſpect the preſent time, I ſhall next conſider the folly of enſlaving yourſelves to like fears, from circumſtances equally natural, which, however, we are too fond of applying to future contingencies. This kind of timidity is founded on ſuperſtition; or a ſcrupulous obſervance of caſual incidents, which relate, as ſome erroneouſly imagine, to the good or ill that may befal us hereafter, or which they interpret as the ſigns of theſe impending events. To this opinion muſt be aſcribed that general belief of omens and prodigies, which were much reſpected by the Ancients; and which the Moderns are credulous enough to adopt. We imbibe this creed from our infancy: and it is almoſt impoſſible to avoid the early prejudices, which are imprinted on the minds of Children, from the ignorance of Servants. Amongſt this claſs of People, all the Stories, which have been fabricated by the fearful and ſuperſtitious, are implicitly believed and carefully preſerved. They have received them by tradition; and,

with as much veneration, they take care to hand them down to a ſucceeding generation. Any attempt to ridicule theſe abſurd notions, or convince them of their fallacy, would be conſidered as an act of impiety and profaneneſs: But many of you, my young Audience, are now at an age capable of examining whether the opinions you have received in Childhood, reſpecting Prognoſtics, Predictions, Omens, &c. are true or falſe, becauſe of the influence they may have on your future conduct? If you ſhould find, on enquiry, that they have no better ſupport than credulity and ſuperſtition, you ſhould endeavour to eradicate them, before they have made too deep an impreſſion. For many Perſons have carried theſe prejudices with them to the Grave; by which means, their lives have been chequered with more than the natural portion of evil; becauſe they have afflicted themſelves with terrors and alarms, ariſing from their own imagination—from a falſe notion of Providence—and from an ignorance of the chain of natural cauſes and effects. To aſſiſt you, therefore, in your enquiries in this matter, I ſhall make a few obſervations on thoſe ſigns and prodigies, with which a part of Mankind are ſo unreaſonably terrified.

A curious deſire of prying into future events; of being previouſly acquainted with the ſucceſs of

of any intended expedition or undertaking; and of knowing before-hand what will be our condition in the world—what fortunate or unfortunate circumſtances will happen to us—and the time when we ſhall finiſh the period of our exiſtence here, is the principal foundation for theſe ſuperſtitious notions, to which Mankind, in all ages, have paid ſo great veneration. The Agents, by which this intelligence is ſaid to be conveyed, are in themſelves natural; yet a miſtaken zeal has made them ſupernatural; that is, the Harbingers of good or ill from Him, who alone can look into futurity. For if the ſigns and prodigies ſo much reſpected be true and infallible, they may then be called the Meſſengers of Heaven, ordained to throw aſide the veil, which ſeparates the preſent from the future: But as the generality of them are unintelligent Beings; or ſuppoſing that they were intelligent, if they be endued with no higher faculty than human reaſon, it is the Deity only, who can have communicated to them this power of predicting; or, at leaſt, can have employed them as the Miniſters or Inſtruments of Divination to Mankind. The repetition only of thoſe ſeveral Agents would ſeem ſufficient to expoſe the abſurdity of the doctrine they are intended to ſupport; but as it is not yet exploded, it may not be enough ſimply to enumerate them. We

have

have adopted a variety of natural effects, as the preſages of future good or evil; and have conferred both on the rational and irrational Creation a capacity of foretelling events; or of ſignifying by certain tokens that they will actually come to paſs. Hence the oracles of the Ancients, and the Fortune-tellers of the Moderns; the flight of Birds; the croaking of the Raven; the howling of the Dog; the noiſe of the Death-watch; the Spilling of Salt; the act of Sneezing; the aſſembly of a certain number of Perſons; the lucky and unlucky Days; Dreams, Witches, Spectres and Apparitions, are thoſe Creatures of the Imagination, with which Mankind have diſturbed their peace; and which they have been pleaſed to conſider as indications of what is to befal them.

A ſuperficial ſurvey of the Works of Nature, where variety, beauty and uſefulneſs are ſo admirably blended, and where the means are ſo nicely adapted to their reſpective ends, muſt convince us, that they were not thus formed by chance; but were the contrivance and deſign of a Being infinitely wiſe and powerful, to whom we aſcribe the attribute of Creator of the World. The ſame Being, who created, undoubtedly preſerves it. This we impute to his Providence; which Providence is called general and particular. By his general Providence, we believe, that

that the preſent ſyſtem of things is preſerved, in conformity to certain laws, which he has fixed and eſtabliſhed; whereby all the effects and appearances of Nature are produced as from their reſpective cauſes.

To a particular providence we aſcribe the more immediate interpoſition of the Deity in human affairs, whereby natural cauſes and effects ſeem ſometimes to be at variance; *ſo that the race is not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill.* But it is impoſſible for us to diſcern this more immediate interpoſition; or to ſeparate thoſe effects, which proceed from general cauſes; or from ſome ſecret ſprings of action, which are to us inviſible, and *paſt finding out.* It is, therefore, ſufficient for us to reſt aſſured that all the deſigns of God's Providence are intended for the benefit of his Creatures; and that *partial evil* will be productive of *general good.*

A Being, who is capable of conſtructing a World ſo admirably contrived as the preſent, muſt doubtleſs be endued with a power of looking into futurity. But would it anſwer the purpoſes of his government; or would it contribute to our happineſs, were we acquainted with all that were to befal us? Who would be animated to action, were he previouſly informed

that

that his endeavours would be fruitleſs, and his enterprizes fail? Who would put his hand to the plough, if he foreſaw that his crop would be blighted? Who would embark on the ocean, if he were aſſured that he ſhould be ſhip-wrecked? Who would go forth to meet the enemy, if a defeat were prognoſticated? If Fate cannot be over-ruled, it is in vain to petition the favour and aſſiſtance of the Deity; and if our endeavours will be of no avail, it is fruitleſs to exert them. When diſtreſs overtake us, we know that we muſt bear it; but the proſpect of it at a diſtance would only increaſe the weight of miſery at its arrival. And it is much to be doubted, whether the anticipation of any good, might not deprive us of the pleaſure ariſing from unexpected poſſeſſion. This Preſcience or foreknowledge would render us, perhaps, indifferent to temporal enjoyments; becauſe, in the midſt of them, we perceive either their ſhort duration, or that we ſhall be ſurrounded with evils. Life itſelf would be deprived of its charms, were we to know the exact time of our death: For though we are all ſenſible, that we cannot exceed the uſual ſpan of mortality, yet the darkneſs and uncertainty, in which that event is enveloped, inſpire us with hope to the laſt moment; and the general reflection *that we muſt die*, imbitters not the felicity of exiſtence.

It

It appears, therefore, very improbable, that Providence, in the ordinary buſineſs of life, ſhould communicate to us future events; becauſe the ſpur of induſtry, and the pleaſure of hope, would be taken from us; and real misfortunes would be increaſed by the certainty of their approach, both as to the time when, and the manner how.

I ſhall next conſider ſome of thoſe means, by which, it has been ſuppoſed, the Deity has thought proper to inform us of his deſigns, and to apprize us of future events: But this I muſt defer to a ſucceeding Lecture; and ſhall conclude the preſent with the following obſervations of Mr. Addiſon:

"The horror, with which we entertain the "thoughts of death (or indeed of any future "evil), and the uncertainty of its approach, "fill a melancholy mind with innumerable ap"prehenſions and ſuſpicions; and conſequent"ly diſpoſe it to the obſervation of ſuch ground"leſs Prodigies and Predictions. For as it is "the chief concern of wiſe Men to retrench "the evils of life by the reaſonings of Philoſo"phy, it is the employment of fools to multi"ply them by the ſentiments of ſuperſtition."

"I know but one way of fortifying my Soul "againſt theſe gloomy preſages and terrors of "Mind, and that is, by ſecuring to myſelf the

"friendſhip

" friendſhip and protection of that Being, who
" diſpoſes of events, and governs futurity. He
" ſees, at one view, the whole thread of my
" exiſtence, not only that part of it which
" I have already paſſed through, but that
" which runs forward into all the depths of
" Eternity."

LECTURE XXV.

"I perceive that in all Things ye are too ſuperſtitious."
ST. PAUL TO THE ATHENIANS.

IN my laſt Lecture, I endeavoured to caution you againſt the indulgence of falſe fears, and ſuperſtitious terrors. I mentioned ſeveral of thoſe Agents and Circumſtances, which have been conſidered as either qualified for the office of divination, or as ſo many ſigns and predictions of future events. I ſhall now proceed to make ſome obſervations on their nature and character, in order to ſhew you the little credibility which they deſerve. For though Superſtition have not ſo powerful an influence on the mind at preſent, as in times which were leſs enlightened by Philoſophy, yet ſince it is not totally eradicated, and ſince your's is the period of life, which is moſt liable to its impreſſions, it may not be improper to diſpoſe you, by a few remarks,

remarks, to a farther conſideration of this ſubject; that ſo you may not hereafter be perplexed by doubtful opinions or unreaſonable apprehenſions, but may, on all occaſions, be poſſeſſed of ſuch a degree of fortitude, as will not ſuffer you to be intimidated by imaginary evils; and this will be the more neceſſary, when you reflect, that the real calamities of life will often call forth your utmoſt courage and reſolution.

It has been the miſtaken opinion of almoſt all ages of the World, that Men of a certain deſcription were able to foretel future events. Such a power muſt either be the effect of ſuperior ſagacity, or elſe it muſt be communicated by the Deity himſelf, or by ſome order of Beings commiſſioned to execute his will. But it does not appear, that Reaſon, in its higheſt ſtate of improvement, is capable of foreſeeing things to come. It may, indeed, from the hiſtory of human tranſactions, form ſome conjecture of what will be the probable event of certain deſigns. But this is only an exerciſe of the Judgment, or the deduction of experience. It does not pretend to prognoſticate what will happen; but only draws a probable concluſion from given premiſes. The opinion may, perhaps, be confirmed by the conſequences; but they often fall out different from what was expected—a ſufficient proof of the fallibility of human

human reaſon in predicting future contingencies.

Since, then, Man is not inveſted with natural Powers, whereby he can look into futurity, whence does he derive this pretended quality of divination? If any part of the human ſpecies be poſſeſſed of ſo extraordinary a gift, it muſt be by inſpiration; that is, the Deity himſelf muſt impart to them this kind of intelligence. But before I can allow the pretenſions of any Prophet, he muſt give me demonſtrative proofs of a divine impulſe, by performing ſome miracle. When I ſee him capable of doing what is beyond the reach of human ability, without ſupernatural aſſiſtance, I will then reverence him as a Meſſenger commiſſioned from Heaven, to the office of prediction. Therefore, they, who have aſſumed this privilege, have been obliged to ſupport the deceit by cunning, and by an appearance of myſtery. Amongſt the Ancients, Soothſayers were held in the higheſt eſteem: and their Perſons were conſidered as ſacred. That much juggling and artifice were employed by theſe People, has been clearly proved by thoſe, who have carefully examined the manner, in which they diſcharged their prophetic office.

Of all the methods of Divination practiſed by the Greeks, none was in ſuch high repute as the Oracles, which were certain anſwers given by their Prieſts to thoſe, who came to conſult them

on

on the event of any enterprize. The great veneration, in which they were held, is a ſufficient proof of the credit they had obtained. And as no one would preſume to enquire of the Oracles, without making conſiderable preſents, the ſuperſtitious credulity of the People was productive of great gain to the Managers, who were thereby enabled to give them all the ſanctity of rites and ceremonies. Yet, notwithſtanding the great character which the ancient Oracles had acquired, there is no doubt but the whole was a trick and contrivance of the Officiates. This appears from the obſcure and doubtful language, in which their Anſwers were given—from the ſolemn preparations which were made in order to ſtrike an awe on the minds of the enquirers, and from the ſucceſs of the event, which was often in direct oppoſition to what had been foretold.

The oracle of Apollo at Delphos was in the greateſt repute throughout Greece, as well for the number of People, who reſorted to it, as for the rich Preſents which they brought. No buſineſs of any moment, whether public or private, was undertaken, without previouſly conſulting this Oracle. And though it is ſaid to have been the moſt reſpected for the truth and clearneſs of its reſponſes, yet they were often ſo ambiguous, that the meaning might be applied to the event, let it turn out as it would;

of

of which the following inſtance will ſuffice: Croeſus, King of Lydia, ſent to the Oracle to enquire, whether he ſhould undertake a War againſt the Perſians? The Oracle returned this anſwer—*If Croeſus paſs the River Halys, he will put an end to a vaſt Empire.* Not doubting but the Empire of Perſia was meant, he marched againſt the Perſians, was defeated and taken Priſoner by Cyrus, to whom the Kingdom of Lydia was afterwards ſubject. When Croeſus remonſtrated with the Oracle for having deceived him, he was told, that he had deceived himſelf: becauſe if he had enquired farther, at the time of conſultation, *what Empire was meant?* he would have been informed, that it was not Perſia, but Lydia, that was to be deſtroyed.—With ſuch ambidexterity did the Prieſts of the Oracles ſupport their credit, and transfer the blame from themſelves to the enquirers.

Here, perhaps, it may be obſerved, that in the very ages which I allude to, there were Prophets, who actually foretold future events; which events were ſtrictly conformable to the Predictions. This exception muſt be admitted, otherwiſe we deſtroy the credibility of ſacred Hiſtory, where is contained a ſeries of Prophecies from Noah to the Birth of Chriſt; the greateſt part of which has been completed. Yet it by no means follows, that becauſe there were

were Prophets in the Jewiſh Nation, there muſt have been ſome alſo amongſt the Pagans; ſince their Religion and their Polity were different. The Iſraelites were a People ſelected from all others, that amongſt them might be preſerved a Worſhip uncorrupted with Idolatry, which began, at this period of ſeparation, to overſpread the world. As, therefore, the Deity had adopted the Hebrews for his choſen People, in order to accompliſh ſome important ſcheme, for the future benefit of Mankind, it was neceſſary for him to ſupport ſome kind of diſtinction betwixt them and the ſurrounding nations; otherwiſe they would ſoon have reſembled them in Manners, Opinions and Ceremonies. This could no otherwiſe be done than by taking them under his more immediate protection. For this purpoſe he inſtituted Religious rites, and civil ordinances, for their rule and conduct. Theſe he enforced by threats and promiſes. And to convince them that it was in his power to fulfil both, he ſelected fit Perſons from amongſt themſelves, whom he endued with the gift of working miracles; and of foretelling what ſhould befal his People. They were alſo permitted to conſult him previous to any public undertaking; and to them likewiſe he frequently communicated his will on a variety of occaſions. Theſe Predictions were delivered in clear and expreſs

expreſs terms; and had in view the abolition of the falſe Gods of the Heathens, and the eſtabliſhment of a new Religion, not to be confined to one Nation, but intended for the general uſe of Mankind. This ſcheme being effected, there was an end of Prophecy.—There ſeems, indeed, ſome probability in the opinion, that Oracles were introduced by the Pagans, in imitation of thoſe frequent Predictions which were given by the Jewiſh Prophets.

From this brief Account of the Nature of Prophecy amongſt the Ancients, we may conclude, that God does not condeſcend, on every occaſion, to inform Mankind of the events of futurity, or, in a particular manner, to adviſe them how they ſhould act. And though the Greeks and Romans arrogated to themſelves this favour, yet it does not appear that it was conferred upon them. It is an opinion too degrading to the Deity, to ſuppoſe him continually interfering in the ordinary occurrences of life; therefore, according to the maxim of a Latin Poet, a God ſhould not be introduced, but in ſome buſineſs anſwerable to his dignity. The reſtoration of Mankind from a ſtate of groſs ignorance and ſuperſtition, reſpecting religious matters, ſeemed to be an object deſerving of his care. For this purpoſe, we may reaſonably infer, that what the Pagans pretended

pretended to, the Jews actually poſſeſſed; but that the Oracles of the former were the impoſitions of artful and deſigning Men. But ſince the Jewiſh Diſpenſation is now done away, and Chriſtianity firmly eſtabliſhed, by which we are fully inſtructed in divine truths, we may be aſſured, that Prophecy is diſcontinued.

After theſe reflections it is not neceſſary to ſay much, in order to expoſe the pretenſions of Modern Fortune-tellers. But yet I cannot help remarking on the propenſity of Mankind to ſuffer themſelves to be deceived, and even to favour the deceit. Though the artifice uſed by theſe People is evident, yet many will not perceive it, as if they felt a ſecret pleaſure in ſubmitting to impoſition. This buſineſs is generally managed by confederacy; and the Enquirers, whilſt they little think of it, contribute to the Plan, by which they are to be deluded. The Miniſters of the chief Actor are previouſly employed in artfully extracting information from the Parties themſelves. By theſe means, they get acquainted with ſome paſt tranſactions in the Lives of the Enquirers; and, as a prelude of what is to follow, convey the intelligence to the pretended Fortune-teller; to whom they are afterwards ſolemnly introduced. Theſe facts are again repeated, but with this difference; they are related to, inſtead of by, the Parties, who ſeem much aſtoniſhed

aſtoniſhed at the wonderful ſagacity of this *cunning Man*; and, herefore, conclude, that he who can inform them of what has paſt, can, with as much certainty, inform them of what is to come. They retire perfectly ſatisfied, and with a determination, that the Prediction ſhall be fulfilled, as much, at leaſt, as their endeavours can effect it. By chance a part of it, in the natural courſe of things, may be verified: Or if there ſhould be a diſſimilarity, they can qualify the event in ſuch a manner, as not only to perſuade themſelves, but others alſo, that what was foretold them had actually come to paſs.

Some have aſſumed a power of Divination from the knowledge of the Stars. Hence the origin of Aſtrology; which, though nearly exploded at preſent, yet, towards the cloſe of the laſt Century, was much countenanced, even by Men of Learning. Thoſe, who practiſed this art, were firſt informed of the exact time, when the Perſon was born, whoſe future ſituation in life was to be foretold. They, then, examined what Planet or Conſtellation roſe above the Horizon at that moment. If it proved to be a fortunate one, the Infant would thrive in the World; if an unfortunate one, it was doomed to be the child of ſorrow; becauſe every ſign in the Heavens was conſidered

either as lucky or unlucky; or as giving corresponding diſpoſitions. The fallacy of this doctrine has been proved by experience; becauſe of ſeveral children born at the ſame time, or under the ſame ſign, it has been obſerved, that ſome have been proſperous, and others unſucceſsful: And the abſurdity of it appears from this—that Mankind are thus made the ſport of chance; for if they believe this ſuperſtitious creed, they would ſet out in life with a very fatal opinion—that it would be in vain for them to uſe diligence and precaution; or even to form themſelves to virtuous habits; ſince the decrees of Fate muſt be fulfilled with reſpect to their condition; and no endeavours of their own could alter it. It is, likewiſe, an encouragement to the Wicked, who will aſcribe to the influence of the Planet or Conſtellation that preſided at their Birth, thoſe evils which proceed only from their own miſconduct.

Others have imputed this power of divination to the Agency of evil Spirits; ſo that rather than not have any ſupernatural Beings, acting their Parts in this ſuperſtitious drama, they have thought proper to raiſe up the Inhabitants of the Infernal regions. We are, indeed, informed in Scripture, that there are Demons or evil Spirits, who are the enemies

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of God, and, therefore, of Mankind; but we are alſo aſſured, that they are deprived of the power of doing miſchief, or, at leaſt, that they cannot inflict evil without the permiſſion of the Deity. It is impoſſible for us to ſay, how far theſe evil ſpirits may poſſeſs an inſight into futurity; but if they do poſſeſs it, and did even communicate their Predictions to any of their inſtruments here, what Perſons of common ſenſe would place any confidence in the aſſertions of an order of Beings, who have been pronounced Liars and Deceivers?

Theſe evil Spirits, according to popular belief, are not yet ſent back to the ſhades below. They ſtill wander upon the earth, *ſeeking whom they may devour*. Their number, however, ſeems to be circumſcribed; though their total expulſion from the earth remains till ſome future period. They are now only to be met with in the Perſons of ſome decrepid old Women, whom age and poverty have emaciated; and who are ſeen *picking dry ſticks and mumbling to themſelves*. To theſe miſerable creatures we have been pleaſed to give the appellation of Witches. Yet it was never proved that they ſubmitted themſelves to the Agency of evil Spirits, for the ſake of worldly advantage; as thoſe ſuſpected of this communication were always indigent; and were ſure to

be expoſed to the cruel perſecution of their Neighbours; who uncharitably aſcribed every accident they met with, to the baneful influence of theſe unfortunate Demoniacks.—Abſurd and improbable as this opinion may appear, yet ſo prevalent was the belief of it, in the reign of James the Firſt, that a Law was paſſed for the puniſhment of witchcraft. And though this ſuperſtition has loſt ground, yet it is not many years ſince, that ſeveral Perſons were convicted of the Murder of one or more of theſe wretched Beings, for practiſing, as they pretended, magical arts.

It is reaſonable to ſuppoſe, that, when philoſophical experiments were firſt made, at the dawn of knowledge in this Iſland, the mind was aſtoniſhed at the unuſual appearances which were exhibited; and that the Ignorant, not being able to account for theſe effects, aſcribed them to ſome ſupernatural aid; or to the interference of evil ſpirits. For the agency of Demons is a very ancient opinion, and may be traced back to the time of the Egyptians. Notwithſtanding the great improvements which have been made in experimental philoſophy, with a view of diſcovering the Properties of the Electric Fluid, of the Air, the Magnet, &c. yet there are many operations of nature, which it is very difficult to ſolve. But Men

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are fond of the marvellous: Hence it is, that, to this day, the introduction of imaginary Beings, ſuch as Genii, Necromancers, Witches, Fairies, Ghoſts, &c. on the Stage, or in the legendary tale, is pleaſing to the fancy. Here if they were confined, and were no otherwiſe employed than as fictions of amuſement, the deception might be harmleſs; but when we bring them into real life, we only add to the miſeries of it.

To the ſame ſuperſtition we may aſcribe the preſent belief of charms, in the cure of certain bodily diſorders. But the abſurdity of ſuch an opinion is evident from this conſideration: it cannot happen, in the ordinary courſe of things, that any effect ſhould take place without ſome cauſe. As well might we expect, that the Earth would produce Corn, where no grain had been ſown. It is, therefore, unreaſonable to look for miraculous cures. We know that, in the practice of Phyſic, it is neceſſary to diſcover the cauſe and nature of diſeaſes; and then to adminiſter thoſe medicines, whoſe virtues have been tried. But many, not ſatisfied with this rational and probable method of cure, place confidence in the aſſurance of thoſe, who pretend to be in poſſeſſion of a certain charm, which, if it act at all, muſt be by enchantment; becauſe it re-

jects

jects all application of means; or, at leaſt, admits only ſuch as are fanciful and myſterious. Sometimes nothing more is neceſſary than to ſee the Patient, or ſlightly to touch the part affected, or to wave the hand, like the Practitioners of animal magnetiſm, or to pronounce a certain form of words, with many other ridiculous incantations; all which ſeem very inadequate to produce the effect intended. Yet their ſucceſs is frequently confirmed by the moſt poſitive aſſeverations. But granting the cure, as aſſerted; yet it is more reaſonable to impute it to an effort of nature at that period, than to the myſtical efficacy of charms.

Having already conſidered the improbability of Predictions by Men endued, as ſuppoſed, with prophetic powers, let us next proceed to the doctrine of omens, prodigies and prognoſtics; which have been conſidered as the portentous ſymbols of what is to come; and have filled the minds of many with dreadful apprehenſions. The Ancients were great obſervers of theſe ſigns, which they interpreted as preſages of future good or evil.

The Romans adopted ſeveral methods of Divination; and even appointed a ſelect number of Perſons, whom they called Augurs, to examine thoſe circumſtances, which were thought

thought portentous. The moſt ſenſeleſs Beings and moſt trifling accidents were preſages of future events. Birds were favourite objects of Augury. Great attention was paid to their flight and to their manner of eating; and from their different methods of performing each, good or evil was prognoſticated. Amongſt the winged tribes, the Owl and the Raven were ſtigmatized as Birds of ill omen.

It would ſeem very ſurpriſing, that ſo ſenſible a People as the Romans ſhould have been fond of theſe conceits, were we not furniſhed with the like inſtances of folly amongſt ourſelves. The howling of the Dog, the croaking of the Raven, or the ticking of the Death-watch*, are to be conſidered as nothing more than the ſeveral inarticulate ſounds peculiar to theſe creatures. But,

* *Death-watch*, in Natural Hiſtory, a little inſect famous for a ticking noiſe, like the beat of a watch, which the vulgar have long taken for a preſage of death in the family where it is heard—It is a ſmall beetle, five ſixteenths of an inch long, of a dark brown colour, ſpotted; having pellucid wings, a large cap or helmet on the head, and two antennæ proceeding from beneath the eyes. The part it beats with is the extreme edge of the face.

ENCYCLOP. BRITAN.

Why

" Why are thoſe tears? why droops your head
" Alas! you know the cauſe too well;
" The ſalt is ſpilt, to me it fell.
" Then to contribute to my loſs,
" My knife and fork were laid acroſs;
" On Friday too! the day I dread!
" Would I were ſafe at home in bed!
" Laſt night (I vow to Heav'n 'tis true)
" Bounce from the fire a coffin flew†."

If obſervation had not confirmed the fact, we ſhould not ſuppoſe it poſſible, that rational Beings could be diſturbed by ſuch accidental circumſtances, which can never be the means of producing any future contingencies in the tranſactions of Men.—But, ſay the ſuperſtitious advocates for Prodigies, we do not believe that theſe or ſimilar incidents generate the events of futurity, but are only tokens of their coming. Upon what authority am I to believe this? I cannot aſſent to an opinion ſo repugnant to common ſenſe upon human tradition. Has the Deity, by any revelation, informed Mankind, that theſe things ſhall ſerve as omens of future good or ill? On the contrary, he made this declaration, by Moſes, to

† Gay's Fables.

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the Iſraelites:—*When thou art come into the land which the Lord thy God giveth thee, thou ſhalt not learn to do after the abominations of theſe nations. There ſhall not be found among you any one that maketh his ſon or his daughter to paſs through the fire, or that uſeth divination, or an obſerver of times, or an enchanter, or a witch, or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer. For all that do theſe things are an abomination unto the Lord*§.—The Jews, indeed, had reaſon to believe the ſigns that preceded the deſtruction of Jeruſalem, becauſe they were foretold, by one, who had given full demonſtration, that he was authorized to declare them.

Though we complain of the ſhortneſs of life, and the ſwift progreſſion of time, yet we ſuffer a great part of it to be loſt, by the ſuperſtitious obſervance of certain days; as if the Deity had thought proper to diſtinguiſh any of them by a greater portion of natural good or evil. They, who defer till to-morrow, what may be done to-day, becauſe their fears have marked it with black characters, may certainly be conſidered as prodigal of their time.

I ſhall conclude this long detail of ſuperſtitious opinions with another, that ſeems to

§ Deut. chap. xviii. ver. 9—12.

maintain its ground amongſt us; and that is, the appearance of our Friends or others, after their deceaſe.—Though this doctrine be irreconcileable to Philoſophy, which reaſons from natural cauſes, yet whenever it happen to be the ſubject of converſation, ſome ſtory is generally introduced in confirmation of it; which is related as a matter of fact; and every minute circumſtance, neceſſary to eſtabliſh it, is particularized. But notwithſtanding all this, and the character of the Narrator as to veracity is not to be impeached, yet the whole is the effect of credulity or deception. The mind ſeems fond of exploring unknown regions; and of contemplating viſionary objects. When it be thus diſpoſed—when a melancholy gloom have overſpread it, in conſequence, perhaps, of the recent loſs of friends—and when certain ſituations be favourable to impreſſions of terror, it is no wonder, that the Senſes are liable to be deceived by the ſuggeſtions of the imagination. Hence it is, that many Perſons have perſuaded themſelves into a belief, that they have ſeen the Ghoſt of ſome departed friend or acquaintance. And as Mankind are fond of Prodigies, it is no difficult matter to procure the belief of others. Thus the ſtory is propagated with all the marks of truth and probability.

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The dread of approaching diſſolution, added to our various conjectures concerning a future ſtate, naturally leads the mind to ſerious reflections. And, perhaps, it was wiſely intended by Providence, that, in this inſtance, the imagination ſhould have full ſcope, that we might be impreſſed with a certain awe, in order to bring us to the conſideration of an hereafter. A walk amongſt the Tombs, where our Anceſtors lie mouldering in the duſt, cannot but awaken us to ſolemn meditations on that important event, when, at ſome future, but unknown, period, the ſoul will be ſeparated from the body; when the laſt will be depoſited in the ſubterraneous receptacle of mortality; and the firſt be tranſlated to that Country, *from whoſe Bourne no Traveller returns.* This awful change is too ſerious to be trifled with. It is not, therefore, ſurpriſing that our reflections upon it ſhould be attended with ſome degree of apprehenſion. But, at the ſame time, let us lay aſide thoſe ſilly fears, which are excited without cauſe. Spectres and Apparitions are but unſubſtantial Beings, even by the confeſſion of thoſe, who believe in them; But if, as we have reaſon to think, they are only creatures of the fancy, how unwiſe is our conduct, to wander in the regions

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of fiction, for new and unuſual objects of alarm!

The effect of Death is perceptible to our ſenſes. It may be called the extinction of Life and Motion in the human body. This material part of Man, having loſt that vital principle, with which it was endued, is deprived of all its functions. But ſhall we ſay that no part of the Individual ſurvives? For as matter is incapable of reflection, the defunct muſt certainly have been compoſed of ſomething elſe, which had the power of thought. This faculty we attribute to the Soul, which, being now ſeparated from the Body, has doubtleſs taken its flight to ſome other place of abode. But as we ſee not its departure, we, therefore, conclude that it is immaterial. Having left its former companion, we have every reaſon to infer, that it is removed to a more diſtant region appointed for it, by the ſupreme Governor of the Univerſe. But if the departed Soul were ſuffered to remain hovering about the place of its former habitation; and if it were permitted alſo to aſſume the ſhape of the Body it once poſſeſſed, though, at the ſame time, impalpable, it muſt be very extraordinary, that theſe appearances are not more frequent. Its power of inveſting itſelf with a viſible ſhape, though immaterial,

terial, and then of becoming ſuddenly inviſible, ſeems to be an operation altogether miraculous. We infer, then, that as the appearance of a Ghoſt is the effect of a miracle, this miracle muſt have been wrought on ſome very urgent occaſion: For we cannot think that God would ſend a meſſenger from the Dead, but on ſome important deſign. And yet in all theſe relations, with which we have been furniſhed, of Spirits appearing after death, there is no mention of the errand, on which they came. They have never given us any information concerning the other world. They have never elucidated our various doubts concerning it. They have never warned us of any impending danger. They have never offered us any counſel or advice. They have never brought to light any hidden ſcenes of wickedneſs. For what purpoſe, then, are theſe viſitations? Surely not to terrify our lives, and torment us with unneceſſary fears and alarms. Neither have we a right to expect them on any of the other accounts. When the rich Man, as it is related in the Parable, in the midſt of his torments after death, as a puniſhment for his paſt life, requeſted Abraham to ſend back Lazarus, who was enjoying the ſociety of happy ſpirits, to the other world, in order to warn his Brethren of their danger,

danger, if they continued in the practice of Vice; he was told, that they had Moſes and the Prophets, whom if they did not believe, *neither would they be perſuaded, though one roſe from the dead.* We have a ſtill clearer Revelation in the Goſpel, which if we reject, a Meſſenger from the Grave would be received with as little attention.

Theſe appearances, therefore, being ſo very improbable, you will perceive the reaſonableneſs of diſcrediting the Stories you have heard, or may hear, concerning Ghoſts and Spectres. It will be a proof of good ſenſe, and conſequently, of a proper degree of female fortitude, to reject ſuch fabulous tales; nor ſubject yourſelves to thoſe fears and apprehenſions, with which the Superſtitious are continually diſquieted. Whilſt you preſerve a mind, not conſcious of evil, you will be diſturbed by none of theſe alarms. The Wicked only are haunted by Ghoſts of their own creating—the internal convictions of guilt. For when the heart be innocent, you can with confidence look up for protection to that Being, whoſe over-ruling Providence directs, and diſpoſes of future events.

LECTURE XXVI.

" Good Name in Man or Woman,
" Is the immediate Jewel of their Souls;
" Who ſteals my Purſe, ſteals Traſh; 'tis Something,
" Nothing;
" 'Twas mine, 'tis his, and has been Slave to Thouſands:
" But he that filches from me my good Name,
" Robs me of that, which not enriches him,
" And makes me poor indeed."

SHAKESPEARE.

ONE of the greateſt bleſſings of human life is derived from converſation. It is this which diſtinguiſhes Man, in a particular manner, from the reſt of the animal creation; as it depends on the faculties of Speech and Reaſon. It is an intercourſe of mind; a ſympathy of affections. As the great law of attraction unites all the parts of nature, and preſerves, amongſt them, order and combination, ſo the ſocial principle of Man leads him to aſſociate; whereby public and pri-

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vate happineſs is ſecured. In a ſavage ſtate, he is a miſerable and defenceleſs Being. In ſociety, he is protected; his manners are poliſhed; his temper is humanized; his ideas are enlarged; and the ſources of his Pleaſures are multiplied.

But as the beſt things may be perverted and misapplied, ſo Society and Converſation, without wiſe and diſcreet management, may be productive of great evils. The love of one may lead us into bad company; whoſe principles and examples may corrupt the Morals: And the other may be the cauſe of ſtrife and uneaſineſs. For converſation, if not regulated by civility and kindneſs, may be inſtrumental in exciting the worſt, and moſt turbulent Paſſions of human nature; whereas, it is capable of animating thoſe, which are the moſt liberal and beneficent; and which render Society one of the greateſt comforts of life, from the common interchange of thoughts and opinions; whereby the faculties of the Mind are expanded and improved.

The gift of Speech was intended for wiſe and benevolent purpoſes. But when the Tongue is buſily employed in propagating ſlander and calumny; in expoſing the frailties of our Neighbours, and in publiſhing falſe reports, it then becomes an inſtrument of mischief; it deſtroys the pleaſure of ſocial intercourſe; and *is a fire, a world of iniquity.*

Evil-

Evil-ſpeaking, though a daily practice, and forming a conſiderable part of common converſation, is not only criminal in its nature, but injurious in its conſequences. There are ſeveral offences leſs detrimental, perhaps, to public or private happineſs, which, however, Men would be aſhamed to commit, but who are, notwithſtanding, in the conſtant practice of ſlandering one another without ſcruple or remorſe. And though they are often actuated by malignant and intereſted motives, yet they are more frequently convicted of this fault from a ſpirit of levity and wantonneſs; from the contagion of example; and from not conſidering the enormity of it, or the conſequences to which it may lead. As, therefore, too many acquire the habit of evil-ſpeaking, without a proper ſenſe of its guilt and danger, I ſhall endeavour to convince you of both.

We are commanded, in Scripture, *to ſpeak evil of no Man*; that is, to ſay nothing that may be prejudicial to the fame or reputation of our Neighbour; becauſe the eſteem and credit, in which a Man is held, are neceſſary to the ſucceſs of his temporal affairs; becauſe a fair character is ſo great an ornament to both ſexes, that, without it, they often become the outcaſts of Society; and becauſe it is to many more valuable than

than property, or even life itſelf; who, without the one, are too miſerable to enjoy the others.

It is defamation to ſpeak ill of our Neighbour, even if we know that what we ſay is founded on truth; becauſe, by thus divulging, in common converſation, the knowledge we have of another's miſconduct, we propagate an evil report, whoſe tendency we are not aware of. The tale will be enlarged in the courſe of circulation; many circumſtances, not true and very unfavourable, will be added; and thoſe that were faithfully related by the firſt ſpeaker, will probably be miſrepreſented; ſo that ſhould the Author himſelf hear it a few hours afterwards, he will ſcarce be able to recognize his own ſtory, ſo much had it been changed and mutilated by the ſeveral Narrators, who had aſſiſted in publiſhing it abroad. It was ſurely enough for the unhappy ſubject of this report, to be expoſed for what he had really done, and not be charged with that of which he was innocent. The conſequence of it, in the firſt inſtance, is ſufficiently diſtreſſing; but, in the laſt, may prove highly injurious. It may be the means of creating domeſtic ſtrife; of exciting diſtruſt and animoſity; and of alienating the eſteem of his friends. Is not the author, then, of this report, however true the firſt publication of it might have been, juſtly reſponſible for all the miſchiefs of it?

But

But for what purpoſe did he thus ſpeak ill of his neighbour? Did he do it for the ſake of public juſtice, or private reformation; to vindicate his own character; or as a warning and caution to others? He was influenced, perhaps, by none of thoſe conſiderations. What he ſaid was by way of converſation; and, probably, with no ill deſign. But ſtill it was calumny; for neither the laws of God nor Man authorize us to ſpeak evil of another, unleſs for the reaſons already mentioned, of which we ſhall take ſome farther notice.

A Man may ſpeak ill of his Neighbour, that is, he may truly relate what he knows of his conduct, reſpecting any particular fact, in all judicial matters, where, for the ſake of public juſtice, he is required to give teſtimony againſt an offender, who has wronged an individual, or who has violated the laws of his Country. But even in theſe caſes, where he is bound by oath to ſpeak the truth, compaſſion and a fellow-feeling for human frailty will incline him to give his evidence with candour and mildneſs, not with aſperity and rancour. And though the guilt of the Delinquent be clearly proved, yet he is admitted to be heard in his defence; he is allowed to urge, what may probably be the fact, his general good character, and the former tenor of his life. Theſe circumſtances are ſuffered to have

have ſome weight in the balance againſt the ſtern decrees of executive authority.—But they, who, in common converſation, ſpeak evil of others, are not influenced by their hatred of vice, or their love of juſtice; becauſe, though they condemn the faults of another, they are, perhaps, guilty of the ſame errors themſelves, or others of equal turpitude; and becauſe the community will redreſs all public and private wrongs. They are, therefore, induced by other cauſes, ſuch as, envy, malice, reſentment, or, what is commonly the caſe, a propenſity to ſlander.

If their motive for cenſuring another be unjuſtifiable, ſo likewiſe is their manner of doing it. They often ſpeak with virulence, and in terms of reproach. The Party is condemned unheard; every favourable circumſtance is ſuppreſſed; and the fact is aggravated inſtead of being ſoftened.

It may be alſo juſtifiable to ſpeak ill of another, where it is neceſſary to vindicate our own characters: But, then, we ſhould confine ourſelves to thoſe circumſtances, which apply to that vindication; and we ſhould affert nothing but what is founded on truth. This conſideration ought to have ſome weight in deterring us from the practice of calumny; for as we find ourſelves hurt, when our reputations are vilified, we can then judge, from our own experience

ence, what are the feelings of another in a ſimilar ſituation.

We may admoniſh others of their faults, without incurring the odium of ſlander, when we do it from the friendly motive of convincing them of their miſconduct, in order to preſerve them from the ill conſequences of it; or to effect a renovation of manners. But there are many, who will uſe great freedom in condemning another's actions publickly, with a view of expoſing them, though they would decline the office of private admonition. Were we *to exhort one another daily*, for the purpoſe recommended by an Apoſtle, *that we might not be hardened through the deceitfulneſs of ſin*, this ſort of cenſure would not be without its advantage; becauſe we are too apt to be blind to our own errors, though they are perceptible to others, who are diveſted of that prejudice, which cauſes us to overlook our own faults. But when Men diſcover the failings of their Neighbours, only to hold up their Perſons to public deriſion or contempt; when they publiſh to the World what they conceal from the Parties themſelves; or, when they do accuſe them in their preſence, uſe only bitter invectives, or rancorous expreſſions, they are then guilty of detraction.

Neither ſhould we incur the ſtigma of evil-ſpeaking, if, when we obſerve the faults of others,

others, we warn thoſe, whom it is our duty to inſtruct in virtuous manners, from being enticed by ſuch examples, or from having any fellowſhip with them; whereby their innocence might be inſnared, their credulity deceived, or their confidence betrayed; but to prevent theſe effects, the immoralities of others ſhould be diſcloſed from the moſt friendly intentions, and in the moſt private manner, not to gratify ſpleen or ill nature. The Moraliſt is juſtified in holding up the mirror to vice or folly, becauſe he attacks no private characters, but only condemns, in general terms, the practice of ſin: Whereas ſlanderous Perſons expoſe the offender, not the offence.

If, then, we may be guilty of detraction, by ſpeaking evil of our Neighbour, though convinced of the truth of what we ſay, except in the caſes already mentioned, how much greater will be our crime, if we diſſeminate rumuors, knowing them to be falſe!

They, who are the Authors of a fictitious report injurious to their Neighbour, are highly culpable. In the firſt place, they publiſh a falſehood wilfully and againſt the conviction of their own minds, than which nothing can be more mean and degrading. For what truſt can be repoſed in ſuch Perſons, who pay no regard to truth? They are without honour, and without

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out ſincerity, therefore deſerving of no confidence.

In the next place, they do an injury to another, which probably they cannot repair; for though they ſhould be convicted of falſehood, and ſhould be obliged to make a recantation, yet the calumny they have ſpread will reach farther, perhaps, than the refutation of it; as the World are more inclined to believe what is to the prejudice than to the praiſe of others. Their good deeds will always be leſs known than their bad ones; and reports are ſooner credited which tend to depreciate, than to extol, another's reputation. "But (as Lord "Cheſterfield obſerves) in the caſe of ſcandal, "as in that of robbery, the Receiver is "thought as bad as the thief."

In the laſt place, the Authors of a falſe report, knowing it to be ſuch, muſt be poſſeſſed of a heart depraved indeed, who, in order to blemiſh another's fame, are under the neceſſity of fabricating falſehoods. Were we to enquire from what motives they thus act, it would be found, perhaps, that the Perſons traduced are Competitors in buſineſs; or have rendered themſelves eminent; or, from a principle of duty, have been obliged to bring to light ſome diſhonourable practices of their Traducers; to that envy, diſappointment, or revenge is the

ſpur-

ſpur which has incited them to act ſo baſe a part as that of attempting to deſtroy a fair and honeſt reputation.

Beſides the evil reports already mentioned, which are founded either on truth or falſehood, there is another kind partaking of the nature of both, and originating moſt commonly from doubtful or ſuſpicious appearances. So prying are many into the conduct of others, and ſo watchful of their actions, that nothing can eſcape their notice. They hear an imperfect ſtory; their own imagination ſupplies the reſt; the outline is filled up, and it is ſent abroad into the World as a finiſhed piece, farther embelliſhed with a variety of comments, critical and explanatory; all tending to prove the ſimilitude of the Picture, ugly as it is, to the original; notwithſtanding it is found afterwards, upon enquiry, that it is a ſpurious production, which nobody will own. Or ſhould the report be traced to its ſource, the Author of it has no other apology to make, than that he had been deceived—that he had misunderſtood the matter—or did not diſtinctly hear what had been ſaid.

Suſpicion will likewiſe give a dark colour to the moſt innocent actions. They may not appear, perhaps, at firſt ſight, in the moſt amiable point of view; but as we ſee not the whole, we

ought

ought not to judge from a part. We perceive the oſtenſible Actors—We cannot diſcern the ſecret ſprings, by which they are moved—We are not permitted to penetrate the veil, which conceals from our ſight the connexion of cauſes and effects; therefore, if we pronounce ſentence from this partial obſervation, we condemn on ſuſpicious, not on poſitive proofs. All the parts of a tranſaction, if combined, may form a perfect whole; but if examined ſeparately, will ſometimes appear deformed. Nothing can be more ungenerous than to criminate another's conduct upon ſuch ambiguous and doubtful appearances; which, however, will often bear a good as well as a bad conſtruction. But the proneneſs of Mankind to ſee the actions of others in an unfavourable light will diſpoſe them to take the worſt ſide. If then, they, who ſpeak evil of their Neighbours, though what they ſay be true, are guilty of defamation *, we cannot heſitate in paſſing this cenſure upon ſuch as ground their evil reports on doubts and ſuſpicions.

* It is upon this principle, that the doctrine of a late venerable Judge is founded. He had aſſerted, that a publication may be libellous, though the averments were true. This opinion, though it has been much controverted, has, however, the ſanction of Chriſtianity and Philanthropy; becauſe no Man has a right wantonly, and for the ſake of gratifying public or private ſpleen, to expoſe the conduct, or defame the reputation of his neighbour.

Thus much with reſpect to thoſe who firſt propagate Slander and Detraction. I ſhall next make a few remarks on the Retailers of them, that is, on thoſe who deal them out ſecond hand, or aſſiſt in the circulation of thoſe ſtories or anecdotes, by which their neighbour is evil ſpoken of. They think, perhaps, they are ſafe, and perfectly juſtifiable in repeating what has been communicated by another, becauſe they were not the Authors of it, whom they are at all times ready, if required, to ſacrifice to their own indiſcretion. This is, however, a weak apology. They may probably be convinced that what they have heard is true. But why ſhould they take delight in expoſing another's fault? If, however, they know it to be falſe, and yet report it, their guilt is equal to the firſt Publiſher. If they had any regard to truth—any ſpark of humanity in their breaſts, they would have contradicted it, and endeavoured to ſtop the mouth of ſlander. No leſs unjuſtifiable are they in promulgating a ſtory upon the bare credit of another. They ought to ſuſpend their belief, even before they form a judgment of their neighbour's conduct, till they are fully perſuaded of the truth of what they have heard; much leſs take a pleaſure in ſpreading it abroad.

But

But there is a certain claſs of Buſy-Bodies, whoſe impertinent curioſity will never ſuffer them to be at peace; and whoſe fondneſs for tatling on all occaſions, induces them to be continually talking about the affairs of others. Hence they not only ſet Friends at variance, but embroil themſelves in continual diſputes: What they hear at one place, they ſpeak at another; and an innocent expreſſion is, in their manner of repeating it, converted into a malignant one.

There muſt be a ſtrange propenſity in Mankind to aſperſe the conduct of their neighbours; otherwiſe, from their own feelings, they would endeavour to ſuppreſs one of the greateſt evils of ſociety; becauſe there are no Perſons of any ſenſibility, but are aggrieved at an ill report that is gone abroad reſpecting themſelves. And, indeed, there are many profeſſions, which ſo much depend upon a good character, that a Man's intereſt, in his temporal concerns, is often affected by defamation. Hence it is, that the Legiſlators of this Country have inflicted a puniſhment on thoſe, who, by evil-ſpeaking, injure the reputation of another: and have required of them a compenſation equal to the damage ſuſtained.

This diſpoſition to ſlander may likewiſe appear the more extraordinary, when we conſi-

der, that none of us are exempt from faults; and, therefore, that we all ſtand in need of mutual charity and forbearance. "Nothing," ſays Cicero, "can be more abſurd, than for "a Man to call in queſtion the life of another, "who is unable to give a good account of his "own." St. James aſſerts, that they, who are guilty of this practice, and yet make a ſhow of piety, are hypocrites. *If any man among you ſeem to be religious, and bridleth not his tongue, that Man's religion is vain.* This cuſtom of evil ſpeaking is inconſiſtent with the benevolent ſpirit of the Chriſtian Religion, which recommends charity, peace and good will. The Slanderer often puts on the habit of a Saint; and though he endeavours to conceal the malice of his heart, yet by whiſpers, obſcure hints, and oblique inſinuations, he propagates an ill report, as much as if he had proclaimed it from the Houſe-top. He is a mole working in the dark. He is a Coward that ſends forth his envenomed darts from ſecret and obſcure places. *As a Madman who caſteth firebands, arrows and death, ſo is he that deceiveth his neighbour, and ſaith, Am I not in ſport?*

Love is the very eſſence of Chriſtianity; but he who vilifies the character of his Neighbour, is deſtitute of this divine principle. *Charity* (that is, *Love*, for ſo the original word implies) *ſhall*

ſhall cover the multitude of ſins. It does not mean that a Man, by giving alms, ſhall expiate for his Sins; but that, by poſſeſſing this ſpirit of benevolence, he will overlook the faults of others. For *Charity thinketh no evil, believeth all things, hopeth all things;* that is, all things which may tend to the credit and reputation of another; but the Slanderer *believeth* and *hopeth* only thoſe, which will make him appear deſpicable.

The knowledge which we have of another's faults may be uſefully applied, if by it we correct our own. They, who are diſpoſed to model their conduct, from the examples of others, will endeavour to diſcover beauties as well as defects; and the ſame motive that induces them to avoid the latter, will prevail with them to imitate the former. But inſtead of this, the failings of good Men are commonly publiſhed to the World more than their meritorious deeds. One fault, which they have committed, ſhall meet with more reproaches, than their virtues ſhall receive commendation; ſo true is the remark—*that Men's evil manners live in braſs, but their good actions are written in water.*

Evil-ſpeaking is frequently condemned in the Scriptures; and is found in the catalogue of the blackeſt vices. *Out of the heart,* ſays our Saviour, *proceed evil thoughts, murders, adulteries,*

adulteries, &c. But there is another more ſerious conſequence to be dreaded.—*Lord, who ſhall abide in thy tabernacle? He that backbiteth not with his tongue, nor taketh up a reproach againſt his neighbour.—Who ſo privily ſlandereth his neighbour, he ſhall be cut off.*—But, on the other hand, temporal proſperity is promiſed to thoſe, who refrain from evil-ſpeaking. *What Man is he that deſireth life, and liveth many days, that he may ſee good, keep thy tongue from evil, and thy lips from ſpeaking falſehood.*

That the diſtreſs of thoſe, who ſuffer from the perſecution of evil tongues, is truly to be pitied, no one can deny, that has, in any inſtance, experienced ſuch a ſituation. If Virtue meet with frowns inſtead of ſmiles, in this world, let thoſe, who have been calumniated, comfort themſelves with the aſſurance, that a time will come, when God, *who ſeeth in ſecret, will reward them openly.* Let them remember, that it has been the lot of deſerving Perſons to be traduced by ſlander.

Thoſe, who have, in ſome meaſure, brought a reproach upon themſelves by guilt or imprudence, ſhould endeavour to wipe away the blemiſh, by a reformation of that conduct, which has produced it. Let their future actions confute the accuſations of their enemies; and let them live ſo as not to deſerve cenſure; then if their

their own hearts condemn not, they will find a ſatisfaction, of which the wrong judgments of the World cannot deprive them. And if, whilſt they ſhun the practice of evil, they would avoid alſo the appearance of it, they will furniſh the Slanderer with leſs opportunity for reviling.

Thus have I explained to you, my young Audience, the nature, the guilt, and the conſequences of detraction. What remains but that I exhort you to avoid, in early life, a practice ſo odious and ſinful? Obſerve the faults of others with no other view but to avoid them: Take no pleaſure in hearing them expoſed or of publiſhing them abroad. Be cautious how you credit any report, that is prejudicial to the reputation of another. Common Rumour is ſo little to be depended on, that if you place much confidence in it, you will frequently conceive an ill opinion of Perſons, who are, notwithſtanding, worthy of reſpect. And the caution I now give you is the more neceſſary, from the conſideration, that your Sex are, in general, ſevere upon the failings of each other. Thoſe unhappy frail ones, who have forfeited the ſociety of modeſt Women, are ſufficiently puniſhed for their offence, by that rejection, and by that accumulated miſery, which their fall from Virtue has brought upon them. Pity

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their misfortunes—take warning from their examples—but do not load them with obloquy and reproach. They once were innocent—once were virtuous. Great may have been the temptations to which they were expoſed—Great the ſeductions by which they were overcome.—But as the ſcandal of common converſation proceeds more from a vacuity of thought, or an unfeeling heart, than from a malicious temper, let me adviſe you ſo to cultivate your minds, that you may never be at a loſs for rational employment, or harmleſs amuſement; and ſo to improve your diſpoſitions, by charity and candour, that the ſufferings and failings of others may meet from you with compaſſion and forbearance.

LECTURE XXVII.

Be wiſe To-day; 'tis Madneſs to defer:
Next day the fatal Precedent will plead;
Thus on, till Wiſdom is puſh'd out of Life.
YOUNG.

IT is with pleaſure, my young Friends, that I meet you again, in perfect health, at the beginning of a new year. During the receſs, you have ſeen the concluſion of the paſt, and the entrance of the preſent.—Let us pauſe, and reflect on the uſe which we may make of this event.

Does it not proclaim to us, that Time is progreſſive, and that every paſt year is to us a year of added life; which, of conſequence, is ſo much ſubtracted from the period of our mortal exiſtence? But, in general, how improvident are we of time, though it is not in our power to recal or retard it! We can ſcarce ſay, that the preſent moment is our own, ſo ſoon is

it elapſed; and who can tell that we ſhall enjoy the next? This preſent moment—this *now*—if I may ſo expreſs myſelf, is but an inſtant of time, betwixt that which is *paſt*, and that which is *future*. While we are reflecting upon it, it is gone, and is immediately ſucceeded by another. If, then, Time is ſo rapid and fugacious, how incumbent is it on us to improve the preſent hour, that when it be paſt, we may not be ſubject to the diſagreeable reflection of having miſemployed it! For how painful muſt be the retroſpect, if we ſhould be ſo unhappy as to contemplate, not hours, but days and years, or perhaps the greateſt part of life, diſſipated in indolence, in pleaſure, and in the neglect of every Chriſtian and ſocial duty. A review of this kind muſt be productive of painful ſenſations. And there is no Perſon, however haraſſed with the cares and vexations of buſineſs, or the repeated calls of diverſion, but will be obliged, in ſome ſolitary moment, to ſubmit to a ſelf-examination. Every age of human life demands it. Young Perſons will frequently have cauſe to lament the miſemployment of that period, which was dedicated to their education. Their neglect, in this inſtance, may be a ſource of inquietude the remainder of their lives; becauſe they will have occaſion

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to experience the want of that knowledge, which, through their own inattention, they had omitted to acquire.

To Youth ſucceeds the ſtage of riper manhood. But to thoſe, in this period, the retroſpect of the paſt is often an unpleaſing taſk, when they perceive, that their faculties, which were then moſt flouriſhing and active, have been ſuffered to remain unemployed; or have been applied to purpoſes, neither profitable to themſelves, nor uſeful to others. But repentance comes too late, when the Powers of the Mind and Body are exhauſted and enfeebled by Intemperance and Inactivity.

To old age bitter muſt be the reflection of a miſ-ſpent life. They, who ſhould arrive to this laſt ſtage of mortality, if their former years have been ſpent in vice or folly, will find no conſolation in looking back to the years which are paſt and gone. The pains of the Body will be increaſed by the anguiſh of the mind. They will be deprived of the comfortable ſolace ariſing from reflections like theſe.—"In "my youth (may the Veteran in Virtue ſay) "I remembered my Creator. I have neither "treated his laws, nor the ordinances of Re- "ligion, with irreverence or diſreſpect. By "my filial obedience, I have endeavoured to "evince my gratitude to the Authors of my "Being,

" Being, for every inſtance of their parental " affection. All the other relative duties I " have failed not to perform: But where hu- " man frailty has cauſed me to err, I truſt that " my conduct will not hereafter be ſubject to " the reviſion of inexorable juſtice; but will " receive every candid allowance from the be- " nevolence of a Being, who is not ignorant " of the infirmities of Mankind. It is with " pleaſure alſo, I reflect, that I have not viola- " ted the obligations of friendſhip or honour " —that I have been guilty of no fraudulent " or unjuſt dealings in my commerce with " the world—and that I have neither by ca- " lumny deſtroyed my neighbour's reputation; " nor refuſed to lend my aſſiſtancce to the " needy or diſtreſſed."—Pleaſing reflections indeed!—How much then does the happineſs of Life, in every period of it, depend upon a proper employment and application of our time!

The circumſpect Tradeſman ſettles, in the evening, the Balance of his Accounts, that he may ſee what has been the profit or the loſs of the preceding day. They, who are provident of time, would imitate this laudable example with reſpect to their moral concerns, and, before they retire to reſt, would aſk themſelves ſome ſuch queſtions as theſe: " How have I

" ſpent

"ſpent this day? Has it been idly or fooliſhly "ſquandered in thoughtleſs inactivity? Have "I miſemployed thoſe hours, which were par- "ticularly dedicated to improvement, or to "the important duties of life? Have I indul- "ged in improper amuſements, in vanity, or "the love of pleaſure? Have I, in the courſe "of the paſt day, performed any thing, which "may be beneficial to myſelf or others?" Were we thus to ſcrutinize our conduct, and ſuffer *each day to be a Critic on the laſt*, there is no doubt but ſuch an examination would teach us to know ourſelves, and be productive of many prudent reſolutions. It would give us a juſt notion of the value of time, and induce us to uſe it with diſcretion. It would demonſtrate the neceſſity of dividing it in ſuch a manner, as that every hour ſhould be ſubſervient to its reſpective buſineſs or neceſſary relaxation.

But how careleſs are we of time, though we have repeated warnings of its progreſſion! The clock that ſtrikes is but the knell of the departed hour.

> ——————We take no note of time,
> But from its loſs. To give it then a tongue
> Is wiſe in Man *.

Theſe mementos of Time would, indeed, be uſeful leſſons of inſtruction, did we but conſi-

* Young.

der

der the great truth which they inculcate. They would then ſpeak with tongues. They would then impreſs on our minds a moral, though conciſe and ſimple, yet of great importance to mankind—The Hour is gone! Whatever has been done in that paſſing Period, cannot now be recalled. It remains on record till the great day of account. But though the Page be ſtained with ſome immoral deed, yet, by repentance, it may be wiped away. But when ſhall the delinquent offer this ſacrifice of contrition? ſhall it be poſtponed to ſome future day; or ſhall it be the work of the ſucceeding hour?—It muſt be the buſineſs of the preſent moment. The next, perhaps, may plunge us into eternity; where no atonement can be made.—But the moral ſtops not here.—The hour, we will ſay, was not marked with evil; neither, probably, was it diſtinguiſhed by any good; but paſſed with an idle, careleſs indifference. The advice, proper to be given on ſuch an occaſion, is included in the following ſhort precept—*Redeem the time;* that is, make the beſt uſe of what is to come, for the miſemployment of what is paſt. And why? *Becauſe the days are evil*—becauſe we are continually expoſed to the inſinuations of vice and folly.

The Patriarch Jacob complained of the ſhortneſs of life, though he lived at a Period, when

when the Ages of Men were conſiderably greater than they are at preſent. *The days of the years of my Pilgrimage*, ſays he, *are an hundred and thirty years; few and evil have the days of the Years of my life been, and have not attained unto the days of the Years of the life of my fathers.* If he meant by his Fathers, thoſe who lived before the flood, the diſproportion is great indeed. It is, therefore, rather to be ſuppoſed, that he refers to his more immediate anceſtors, who lived after the flood. Yet we find in them an evident decreaſe of longevity, from the time of Shem, who lived ſix hundred Years, to the time of this Patriarch. At a later era we may obſerve a farther diminution of the days of Man. David's eſtimate of human life is the ſtandard which may be applied to every ſucceeding age. *The days of our Years*, ſays he, *are threeſcore years and ten; and if, by reaſon of ſtrength, they be fourſcore years, yet is their ſtrength, labour and ſorrow; for it is ſoon cut off and we fly away.* Our own obſervations, however, will convince us, that but a ſmall part of the human race arrive to that mature age. This being a ſelf-evident propoſition, what better inference can we draw from it, than in the words of the Pſalmiſt?—*So teach us, O Lord, to number our days, that we may apply our hearts unto wiſdom;* that is, ſo teach us to

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conſider the ſhortneſs and uncertainty of life, that we may employ our time like wiſe Men, not in luxury and pride, ſince we are but as a ſhadow which ſoon paſſeth away, but in improving ourſelves in virtue and knowledge.

It has not only been the complaint of all ages, that life is ſhort, but that it is alſo full of care and anxiety. *Man*, ſays Job, *is born to trouble, as the ſparks fly upwards.*—What, then, is there ſo deſirable in life, that we ſhould be thus fond of it? Doubtleſs it has its pleaſures as well as its pains. Though we ſometimes meet with thorns and briars, yet, in many places, the way is ſtrewed with flowers. It is for wiſe reaſons, that the love of life is implanted in Man; and though its ſweets have an alloy of bitters, yet there is enough of the former, to reconcile him to the latter. As this mixture of good with evil is intended to make him ſatisfied with his condition here; ſo, on the other hand, the blending evil with the good is deſigned as a proof of the imperfection of his preſent ſtate, and to remind him that his time here is but a Pilgrimage; where *he has no continuing city*, but that he is to ſeek another, *not made with hands, eternal in the heavens.*

If, then, your proſpects cloſe not with the preſent life, but are extended to the future, it is neceſſary that you ſhould make a Proviſion for that alſo. Piety is amiable in youth. Poſtpone

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not the buſineſs of Religion, till old age creeps upon you, or till the night ſhould ſuddenly overtake you—the night of death, *when no Man can work*. Will not the early offerings of your Minds, whilſt in their ſtrength and vigour, be more acceptable to your Creator, than the feeble efforts of a decayed underſtanding, or the tribute of affections unanimated by the lively feelings of love and gratitude? Remember that *the firſt years of Man muſt make proviſion for the laſt**; otherwiſe old age will look back on thoſe that are gone without pleaſure, and look forward on the few which remain without comfort.

It is unneceſſary to remark farther on the fleeting nature of time. Admonition only is wanting to remind you of a truth, though obvious, yet often diſregarded. It may not be unſeaſonable, however, to ſuggeſt a few hints, how you may beſt employ the time which is to come. That which is paſt is for ever gone, neither can the fugitive be overtaken. But though, in a literal ſenſe, it cannot be overtaken, yet it may, in ſome meaſure, be redeemed; as in any inſtance, wherein you ſhould be convicted, by your own reflections, of having deferred till to-morrow what ought to have been the employment of to-day, you have only to redouble your diligence, that you might wipe off

* Dr. Johnſon.

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the reproach of having loſt a day.—Such will ever be the conſequence of Procraſtination, that is of deferring from day to day, what ought to be the buſineſs of the preſent moment. For every day and every hour bring along with them their proper avocation. The evils attending delay, prove the neceſſity of dividing your time ſo regularly, that you may have no cauſe to complain of the want of opportunity, for diſcharging every duty, which your peculiar ſituation in life may require.

But what is this *to-morrow*, to which ſo much buſineſs is poſtponed? It is but the ſucceſſor of the preſent day; like this it will probably be neglected, though its progreſs is equally rapid. *Sufficient to the day is the evil*, or the cares, *thereof*. Why then transfer them till to-morrow, and thus overcharge it with more than its due portion? Would thoſe, who thus procraſtinate, but reflect that every day which is paſt, decreaſes the number of *to-morrows* which is to come; they would ſurely be leſs prodigal of time. *To-morrow* will ſoon be as *to-day*. And in this manner we go on, cheating ourſelves of time, till we have not *a-morrow* left.

Though Time be fugacious, that is, continually flowing, never at reſt, but always moving on, in a perpetual ſucceſſion, yet its motions are equable and uniform; not like thoſe of Man, irregular.

regular and variable. We ſhould endeavour to bring into the moral World, what we perceive ſo conſtant in the Natural. Were we, indeed, more accurately to obſerve the works of Nature, and act in conformity to the Leſſons which they teach us, human actions would be more free from diſorder and confuſion. Are not all the motions of the heavenly Bodies regular and periodical? It is by their revolution, that we divide the duration of Time into parts, and diſtinguiſh them by Years, by Months, by Days and by Hours.

You know, that the ſucceſſion of day and night is occaſioned by the diurnal rotation of the Earth. How conſtant is this motion! Inſtructing us, at the ſame time, to be equally uniform in all our actions. The laſt, indeed, ought, in ſome meaſure, to be governed by the firſt—an affinity that was undoubtedly intended by the great Creator of the Univerſe. Man, as well as the animal Creation, requires the refreſhment of Sleep. The night is, therefore, properly adapted to it; becauſe the darkneſs, with which we are then ſurrounded, is leſs favourable to buſineſs, but particularly auſpicious to reſt. When the Sun withdraws its light, how naturally do the Beaſts retire to their repoſe, and the Birds to their ſhady coverts! This ſolemn ſtillneſs of the Night, which has been a favourite ſubject of deſcription,

deſcription, both amongſt Ancient and Modern Poets, invites us alſo to partake of Nature's Bounty. But we ſeem, at preſent, to reject it; and to confound, as it were, the ſyſtem of Providence. Faſhion, not Nature, is our Guide. And the practice, I fear, is now too common, of devoting the day to ſleep, and the night both to buſineſs and pleaſure.

> Tir'd Nature's ſweet Reſtorer, balmy ſleep!
> He, like the World, his ready viſits pays
> Where Fortune ſmiles; the wretched he forſakes,
> Swift on his downy Pinions flies from woe,
> And lights on lids unſullied with a tear*.

But not always are the Sons and Daughters of Fortune bleſſed with this happy gueſt. There are ſome, who drive him from their habitations by their nocturnal revels; with which when Nature is fatigued they retire but to ſlumber out the day—a day that to them will be a perfect blank, and for whom the Sun will almoſt ſhine in vain. And to what purpoſe do they awake? Not to a more vigorous exertion of their reaſoning powers, whoſe ſtrength is recruited by reſt, but to the painful reflection of having employed them to no ſalutary purpoſe.—*The Wretched too he forſakes.* Not ſo much the children of Poverty or Affliction, as thoſe who are tormented with a conſciouſneſs of guilt; but more parti-

* Young.

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cularly on the silent pillow, when Night has drawn her sable Curtains around them. It is in vain to fly from themselves. However they may deceive the World, their own hearts they cannot deceive. And though their immoral deeds may have been perpetrated in darkness, yet the eye of Omniscience will penetrate through it. Repose is not always to be found on beds of down. It is the companion of the Innocent and the Industrious, though dwelling under an humble roof.

May you, my young Audience, at the future periods of your lives, taste that undisturbed rest which you now enjoy! To do which, preserve your minds uncontaminated by vicious pleasures. Improve them for employment, that idleness may not corrupt you; but that your past actions may be such as to afford you satisfaction on reviewing them. Direct your affections to proper objects; and cherish within you that moral sense, which will ever approve of what is right and good, and check every inclination to evil. If you carefully avoid doing what is wrong, your sleep will not be interrupted by self-reproaches.—It is in the solemn hour of night that the pious Mind adores the attributes of the Deity, and feels itself in the awful presence of a God. Amidst the busy scenes of day, we are less susceptible

ceptible of religious impreſſions. But if reflection come at all, it muſt be, at that ſeaſon, when, a great part of the World being retired to reſt, the Mind is left at liberty to think. If this retirement—if this ſilence—if this ſolitude will not lead us to reflect, then are we inſenſible to thought, and the leſſons of Wiſdom have been taught in vain. *He that never thinks, never can be wiſe* *.

Who can tell, when they enter into their chambers, whether they will any more behold the light of the Sun? Their ſlumbers may be broken by the diſguiſed Plunderers; and their eyes for ever cloſed by the midnight Aſſaſſin. Before, then, we fall into a ſtate of inſenſibility, we ought to recommend ourſelves to the divine protection, and beſeech the ſupreme Being, *to lighten our darkneſs, and defend us from the perils and dangers of the night.*

In the allotment of your time, the firſt and leading maxim I would recommend is, early riſing. The advantages of it are manifold; particularly at your ſeaſon of life, as being appropriated to inſtruction; becauſe the Mind is then more capable of expanſion and improvement; to which any little intemperance of food muſt be an obſtacle. The practice of early riſing not only invigorates the faculties, but conduces

* Dr. Johnſon.

conduces alſo to health. They, who indulge in morning ſlumbers, are deprived likewiſe of the pleaſure ariſing from the contemplation of the peculiar beauties of the firſt part of day. We may alſo add, that, from the ſhortneſs of human life, too great a portion of time ſhould not be ſpent in ſleep. All beyond that refreſhment, which nature requires, is an indulgence favourable to indolence and inactivity, both of Mind and Body.

This practice of early riſing will likewiſe much aſſiſt you in the diſpoſal of the ſucceeding part of the day, and render every portion of it ſufficient for its reſpective purpoſes. You will be enabled to perform the taſks allotted to each with facility and pleaſure. But by neglecting morning applications, you muſt either omit ſome part of the buſineſs of the day, or elſe diſpatch it in ſuch haſte, as to leave it, at laſt, imperfect Your ideas, by ſuch an irregular proceeding, will be confuſed; and you will acquire no diſtinct knowledge of the ſeveral branches of Learning, in which, at ſtated times, you are inſtructed.

But before I quit this ſubject of early riſing, let me recommend to you a religious duty, more immediately connected with it; and that is, a morning addreſs, by prayer and praiſe, to the Supreme Being from whom you have received

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ſo recent an inſtance of kindneſs, as a reſtoration from the death of ſleep, to all the enjoyments of moral exiſtence. The Sun, having again viſited you with his all-cheering light, ſhould remind you of this manly homage due to him, from whom every bleſſing is derived. A ſenſe of gratitude, and the conſideration of our dependance, as created Beings, on him, who has provided us with the means of preſerving and enjoying life, ſhould convince us of the reaſonableneſs of this duty; which is farther recommended by the practice of the good and wiſe in all ages.

With reſpect to the diſtribution of your time, for the remaining part of the day, it is ſufficient to obſerve ſuch a plan as will be beſt adapted to your reſpective ſituations and circumſtances. Endeavour to acquire early habits of method and order. Without theſe, the ſmalleſt concerns will be managed in a confuſed and ſlovenly manner; but with them, buſineſs of great extent and importance may be conducted with effect and facility. The want of Method is frequently to be ſeen in thoſe Perſons, who are always full of care and embarraſſment—complaining of much to do, yet, in fact doing nothing—continually out of breath, as it were, and in a buſtle—many things begun, but none finiſhed. And though they are often reproached with their neglect, yet they ſpend more time in making a thouſand

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awkward apologies, and repeating their former promiſes of expedition, than would be required in executing what they have left undone.

I would alſo caution you againſt another cuſtom, which is become too faſhionable amongſt us, and that is, the keeping of late hours. This practice produces, in general, ſuch great irregularities, as entirely to prevent, in the firſt inſtance, early riſing; and, in the ſecond, that methodical diſtribution of the day, which I have recommended. In ſhort, a great part of our immoralities in conduct proceed from this baneful cuſtom of ſitting up after midnight. But ſuch is the diſſipation of modern times, that the Ladies of our days ſeldom appear at Aſſemblies, or Public Places, till that hour, when their Anceſtors were wont to depart from them.

The inferences I ſhall draw from the preceding obſervations are theſe.—Let us not act ſo inconſiſtently as to lament the ſhortneſs of life, and yet ſquander and miſemploy our time, as if it were of no value or importance. Let us conſider, that every moment is precious; and let us frequently take a view of what is paſt, that we may husband the future to advantage. Neither

think this doctrine unſeaſonable from your early age. Every period of life has its proper employment. Do not, therefore, poſtpone to the next, what ſhould be done in this.

LECTURE XXVIII.

LECTURE XXVIII.

"If you would gain the Favour of the Deity; you muſt "be at the Pains of worſhipping him: if the Friendſhip of "good Men, you muſt ſtudy to oblige them."

TATLER.

THE domeſtic ſituation of the female Sex demands from them a proper regard to domeſtic duties. Theſe I have recommended to you in general; but I would, at this time, more particularly engage the attention of thoſe, who are ſhortly to reſide at home, where they will be received not only as the daughters, but as the companions, of their Parents. All childiſh amuſements muſt then be laid aſide; and manners more correſponding to this change of condition be aſſumed. And I am the more induced to addreſs you, in particular, who are now leaving ſchool, from the conſideration, that a very critical period of your life is ſoon to ſucceed; when new ſcenes

and new characters will present themselves before you, which will, in some shape or other, affect your Reason or your Passions; and which will require from you a conduct the most guarded and discreet. You, perhaps, may amuse your imaginations with dreams of gaiety and pleasure; but it will be necessary to inform you, that a season of trial is approaching; wherein you will have occasion to exercise your judgment and your prudence. On your behaviour, at this present outset into life, your future welfare and happiness will, in a great measure, depend. If you act from right Principles—from a just sense of honour and decorum, good and virtuous habits may be formed; but if you are governed by the impulse of desire; or suffer yourselves to be influenced by the fashion of the World, you will be liable to fall into many errors.

But supposing that useful maxims have been instilled into your minds, during the course of your education, yet if you forget them, when they are no longer repeated; or if you disregard them, even when remembered, you will, in the first instance, disrespect those, who have endeavoured *to train you in the way you should go*; and in the second, you will act against your better knowledge, whereby you may have

have occaſion to lament the ill conſequences both of your neglect and perverſeneſs.

That you may have leſs occaſion, however, to plead the want of recollection, I propoſe, in this farewel Lecture to lay before you, in a ſummary manner, a few of thoſe rules of conduct, which I have, from time to time, recommended to you more at large.—My requeſt is, that you would frequently reflect upon them—improve and ſtrengthen them by reading good Authors, hearing good advice, and obſerving good examples.

Let me exhort you, in the firſt place, to cultivate a religious temper of mind; by which I mean, an habitual ſenſe of the greatneſs, the juſtice and the benevolence of God. Him you ſhould be afraid of offending; becauſe as he has an utter abhorrence to vice, he will, of courſe, puniſh the wicked. For him you ſhould cheriſh the higheſt reverence and affection; becauſe, as his diſpenſations are calculated for the benefit of Mankind, he will aſſuredly reward the Good.

The religious diſpoſition, which I am now recommending, is both cheerful and ſocial; not tinctured with enthuſiaſm, or with the extravagant devotions of a modern ſect; who, rejecting the aſſiſtance of reaſon in matters of belief, and deſpiſing the excellency of virtue

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in regard to practice, have given to Christianity a sour and gloomy aspect. This has induced many to run into the opposite extreme, who rather than appear *righteous over much*, affect an indifference to Religion and to its ordinances.—But whilst I caution you against fanaticism, I would not be thought so uncharitable as to condemn the sincerity of all those who have embraced its principles. Doubtless there are many who act from honest and pious motives; though, perhaps, with too intemperate a zeal. To be bigotted to any persuasion, or to have a worse opinion of others, because their religious tenets are different from our own, betrays a weak and illiberal mind. Various are the modes of worship in this country, because a toleration is permitted to all those, who, on account of some particular prejudices, or scruples of conscience, object to a conformity to the rites and ceremonies of the established Church. When the free exercise of Religion be allowed, we can have no pretence to controul the private judgment of others. One caution, however, is necessary; that you do not suffer yourselves to be misled by those, who boast of inspiration, of extraordinary effusions of the Spirit, and of sudden conversions. Miracles have long since ceased. The Scriptures are your best

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and ſafeſt guides. Theſe you may conſult without perplexing yourſelves with thoſe parts which are myſterious. They contain, in a familiar language, all that is neceſſary for forming the Chriſtian character. And with reſpect to public inſtruction, that ſurely ought to have the preference, which is communicated by Men, educated for, and devoted to, that ſervice. What uſeful knowledge or information can be expected from the ignorant and illiterate? Many of whom do, notwithſtanding, aſſume to themſelves the important taſk of teaching others, in religious matters.

Having warned you againſt the fervors of Enthuſiaſm on the one hand, let me caution you againſt the errors of infidelity on the other. To mock at Religion, or to doubt its credibility, is a very prominent feature of the preſent times. But be not deceived by ſuch Scoffers. Wiſer and better Men than thoſe, who ridicule all ſacred truths, have gloried in the profeſſion of Chriſtianity; and have proved, both by their precepts and examples, that the duties of it will tend to promote the happineſs both of public and private life. A general contempt of Religion is uſually followed by national calamities: And private vices will ever produce domeſtic evils. Thoſe, who, by their crimes, have brought themſelves to

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disgrace and punishment, have confessed, in the moments of contrition, that, by living, as it were, without the knowledge of a Deity, and by neglecting the Sabbath, they were tempted to pursue unlawful pleasures, and to deviate from honesty and truth.

From one extreme we often run into another. Our Ancestors thought it was their duty to attend the public worship of Almighty God, to exercise private devotion, to read the Scriptures, and to instruct their families in religious knowledge. But if well-disposed and rational Christians are inclined to imitate their examples, the unthinking and trifling part of Mankind are ready to condemn them as Enthusiasts.—Be assured, however, whatever modern Wits and Libertines may insinuate, that, unless you have some religious impressions on your minds; some reverence for the Supreme Being; and some regard to his laws, your passage through life will be deprived of one of its greatest comforts, and you will meet death with fear and dread. All the precepts of the Gospel have a tendency to promote Piety and Virtue; whose ultimate end is a happy immortality. Stated returns of public worship, if observed, will be the means of reminding you of your duty to God, and of his dispensations to Man. Your gratitude will be excited;

cited, and your social affections will be improved.

As you are now going to reside with your Parents, you ought to cultivate those domestic Virtues, and pursue those domestic employments, which will render you both useful and agreeable to them. Let this truth, however, sink deep into your minds—If you cannot find pleasure at home, you will seldom meet with it abroad. If you cannot be happy in the company of your best Friends and nearest Relations, who are interested in your welfare, you will hardly find contentment and satisfaction, by mixing in the gay world, or by forming connexions, that have no other bond of union but fashion or amusement, which draws together a crowd of Persons, so perfectly indifferent to each other, so wholly intent upon self-gratification, that no good advice, no friendly counsel may be expected from them. You are rather in danger of being seduced from sobriety of manners and conversation. You will be exposed to their malevolence, their envy, or their licentiousness.

It cannot be expected, that you have as yet a sufficient knowledge of the World to direct you aright. Your intentions may be innocent; but your want of experience in human

affairs may deceive you. Many dangers—many temptations will lie in your way. In ſuch difficulties to whom ought you to apply, but to your Parents? Embrace their counſel, and liſten to their precepts. They have already trodden the ſlippery path of life; and are acquainted with its difficulties. On their advice you may depend, becauſe it will be as ſincere as it will be uſeful. Should their commands appear grievous at preſent, you will be convinced, in the end, that they were perfectly proper and ſeaſonable. You will feel the happy effects of your obedience, in the tranquillity of your own minds. Misfortunes and diſtreſs may ſoon make you ſenſible of the ill conſequences of diſregarding them. Perſuade yourſelves, however, of this truth, that all their admonitions will proceed from love and tenderneſs. And you will have no reaſon to ſlight them as unneceſſary, when you conſider, that they will be given by thoſe who know more of the World than yourſelves; and who beſt underſtand what your conduct ought to be.

Your obedience has been lately directed to your Teachers and Inſtructors, under whoſe care you have been placed. Removed, as you will ſoon be, from their authority, let it be your chief delight to honour and obey your Parents;

Parents, who have been the Protectors of your infancy, and ought to be the Guardians of your youth. Let filial affection be your governing principle. Treat them with the utmoſt reſpect. Provoke them by no uncivil anſwers; nor grieve them by obſtinacy or perverſeneſs. Comfort them in ſickneſs or in ſorrow. Conſult them in all emergencies; and pay due reverence to their opinions.

And as domeſtic happineſs principally proceeds from family peace and union, let me recommend to you ſiſterly love and affection. Let no jealouſies, envyings, or animoſities, diſturb that harmony which ſhould prevail amongſt Brothers and Siſters. Be kind and obliging one to another. Priority of age demands ſome reſpect. If you refuſe to pay it to thoſe who are older than yourſelves, how can you expect to receive this mark of civility from thoſe who are younger! Conſider, likewiſe, how much it will contribute to the eaſe and comfort of your Parents, in the decline of life, to ſee their children united by the bonds of love and amity! Nature has joined you by one common tie. Let, then, no mean or ſordid Paſſion, deſtroy this domeſtic friendſhip. And as the preſervation of family concord ſo much depends upon your ſex, how incumbent

cumbent is it on you to cultivate a quiet, gentle, and peaceable temper!

Let your Relations alſo receive ſome ſhare of your kindneſs and reſpect. Should any of them be indigent, deſpiſe not their poverty. Your Pride would be more mortified by neglecting, than by acknowledging them. For what are Birth and hereditary Fortune but accidental circumſtances? Virtue and Talents, if improved, are the beſt badges of diſtinction. Be, therefore, humble in your behaviour. Treat your inferiors with courteſy, and your ſuperiors with deference. Behave to all with affability, politeneſs and good humour. Let not your manners be tinctured with haughtineſs or affectation. You will have enemies enough, who will endeavour to find out your errors; but if you deform your Perſons or your Actions, by Pride or Vanity, *they that run may read.* Such glaring impropricties of conduct will be too conſpicuous to be overlooked by the moſt ſuperficial obſervers. They, who diſlike you, will aggravate your foibles. They, who are indifferent to you, will laugh at them.

I would next recommend to you caution in the choice of your Friends. You will naturally wiſh to aſſociate with Perſons of your ſex and age; but in forming connexions of this kind,

kind, you must act with prudence and diſcretion. The neceſſity of this will appear from defining the nature of friendſhip; which is a mutual regard that one has for another, abſtracted from all motives of ſelf-intereſt. Therefore, they only are capable of it who are endued with generous diſpoſitions.

In the choice of a Friend, you are firſt to conſider, what are her moral propenſities? If ſhe have a proper ſenſe of virtue and honour, ſuch an union will be ſafe. If ſhe be governed by ſome unruly paſſion, ſhe is, by no means, to be ſelected as your confidential companion. Should ſhe be proud or ungrateful, vain or inſincere, you can receive neither pleaſure nor advantage from ſuch a friendſhip. She would deceive you whenever it would anſwer her purpoſe; and ſhe would prove fickle and inconſtant. Mote particularly avoid her, if ſhe have contracted any immoral habits; for evil communications will corrupt corrupt good manners.

The temper of your intended Friend ſhould alſo be conſidered; for admitting that her inclinations are ſtrictly modeſt and virtuous, yet if ſhe be ſullen, obſtinate or vindictive, you will live in continual dread of offending her; and you will be perpetually mortified by her caprices and reſentments.

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The temper you would wish to find in your Friend, endeavour to cultivate in yourſelves; then may you expect to enjoy the mutual delight and confidence ariſing from a ſympathy of affections. Nothing will contribute more to the permanency of Friendſhip, than a diſpoſition that is free, ſincere, kind and obliging; and a deſire alſo of improving each other in uſeful knowledge. When hearts and minds thus accord, there will be a reciprocation of good offices. The converſation of ſuch Friends will be pleaſing and inſtructive. They will ſtrengthen each other in virtue. They will leſſen each others griefs by dividing them, and increaſe each others joys by ſharing them.

The Perſons moſt unfit for friendſhip are thoſe, whoſe temper is unſteady; who are fond of new faces; who love to be much abroad; who are prying and inquiſitive into the affairs of others; who are ſarcaſtical and cenſorious in their converſation; who are Talebearers, and not fit to be entruſted with ſecrets. In ſuch you can place no confidence, which is the very bond of friendſhip.

Should your acquaintance be many, yet your Friends muſt be few. For where the affection be too much divided, it cannot be warm or ardent. That intimacy, which is formed by the mere ceremony of paying and receiving

receiving visits, or by meeting in the circles of gay amusement, is not entitled to the name of friendship. It is chiefly supported by flattery or compliment; the language of which is insincere, and is used indiscriminately to all. You will often hear the most fervent expressions of kindness from Persons, who never intend to serve you. Some to whom you are scarcely known, will profess for you the highest esteem and respect. And others will talk so much of their infinite obligations to you, as if you had conferred on them some essential favour. You cannot, indeed, mix in the World, without meeting with females of this description. But there is no necessity to take them to your bosoms; for if you should, you will soon find yourselves deceived. It is from such acquaintances, hastily formed, that the young and inexperienced have had frequent occasion to complain of false friendships. These Persons are not capable of a lasting or generous attachment. They are the humble servants of every body; but the friends of no one.

It has been remarked, that those Friendships are the most permanent, which are formed at school. And this seems very probable, when we consider, that young Persons, at that period of life, act without disguise. Their

Their several inclinations and propensities are known to each other; and where there is a similarity of mind, an attachment generally follows. They, who are of good dispositions, will naturally associate with those of congenial temper. We have, therefore, reason to expect, that such friendships, being founded on amiable qualities, will be durable. They doubtless would; and their fervor would encrease with ripening years, were not the Parties, as is often the case, separated by a distant residence. But those sentiments of regard and esteem, which you have cherished for each other during your education, should not be obliterated. An occasional correspondence might contribute to revive the flame of mutual kindness, and bring to your remembrance the pleasing adventures of your youthful vivacity.

Your Societies will soon be of the mixed kind. You will join in company and conversation with the Male, as well as with the female sex: and there is no doubt but you will have your favourite attachments. Great circumspection, however, is to be used; as your character, your fortune, and your happiness in this life will depend upon the connexion you should make.

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The directions which I gave you with reſpect to the choice of Friends amongſt your own ſex, may, in ſome meaſure, be applied to that which you ſhould make amongſt the other ſex. Firſt, I would obſerve, that though, in public places, you will meet with Perſons of profligate characters, yet there is no reaſon, that you ſhould give them a preference in your converſation. The laws of Good Breeding may require a diſtant civility; but, in every other reſpect, your behaviour ſhould be cautious and reſerved. Avoid that freedom of manners and levity of conduct which ſome Ladies are apt to indulge, through a vivacity of ſpirits, or flow of good humour; though their ſenſe of honour be as delicate as in thoſe, who act with more prudence. Becauſe theſe Men, whenever they think that their Perſons or their addreſs are agreeable, will not fail to follow you wherefoever you ſhould appear; and, on all occaſions, obtrude themſelves into your company. Though you might have no partiality towards them, and though you might behave with the ſtricteſt decorum, yet the World will not be ſilent Spectators. They will publiſh your indiſcretions with remarks, not very favourable to your reputation; which, when once ſullied, even by the rumour of ſuſ-

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picion, is ſeldom reſtored to its former ſplendor.

Beſides, conſcious as you may be of rectitude and honour, yet who can tell, what impreſſions addreſs and flattery may make on a heart, not altogether free from female Vanity? Therefore, with reſpect to your general conduct, you ought to keep a ſtrict guard on your words and actions; leſt a too great freedom of behaviour ſhould expoſe you to impertinent intruſions. It is not by ſuch manners, that you will attract the notice, or procure the eſteem of thoſe, who are worthy your regard and confidence.

As the friendſhip of your Sex with the other is generally confined to one object, which frequently ripens into a tender and permanent attachment, it may not be improper to make a few obſervations on this ſubject.

However flattering it may be to the Vanity of the female Sex, to make conqueſts, or to have many admirers, yet it betrays a kind of coquetry by no means amiable. It is a proof of inſincerity, which may hereafter recoil on themſelves. This ſpecies of diſſimulation is oftentimes very fatal to young Perſons. If they are guilty of deception now, how much will they ſuffer hereafter by this deceit; which is too often practiſed by the two Sexes on each other;

other; though, if matrimonial connexion ſhould take place, their diſpoſitions muſt be reciprocally known! The Party deceived will have juſt cauſe for reproach and contempt; and they who have been dupes to each other's artifice will live mutually to torment and perplex. Or ſuppoſing that there had been candour on one ſide, and diſingenuity on the other, yet the ſame conſequence will follow.

The motive to inſincerity, in the particular we are now mentioning, frequently proceeds from a conſciouſneſs of ſome defect in the mind or temper; which there is an endeavour to conceal. But it cannot be always hid; and when the diſcovery be made, a very unfavourable impreſſion muſt follow. There can be no generoſity or affection in ſuch a conduct. In Friendſhip or in Love, there is an emulation betwixt the parties, who ſhall contribute moſt to the happineſs of each other. But the Female, who acts from ſordid principles; and, in order to accompliſh her deſign, affects thoſe Qualities which ſhe has not, or diſguiſes thoſe which ſhe has, can have but little eſteem for him whom ſhe thus deceives.—Inſtead of an affable, kind, and gentle companion; one capable of managing domeſtic concerns with œconomy; one qualified to fill up the vacuities of life, by a cheerful and agreeable converſation,

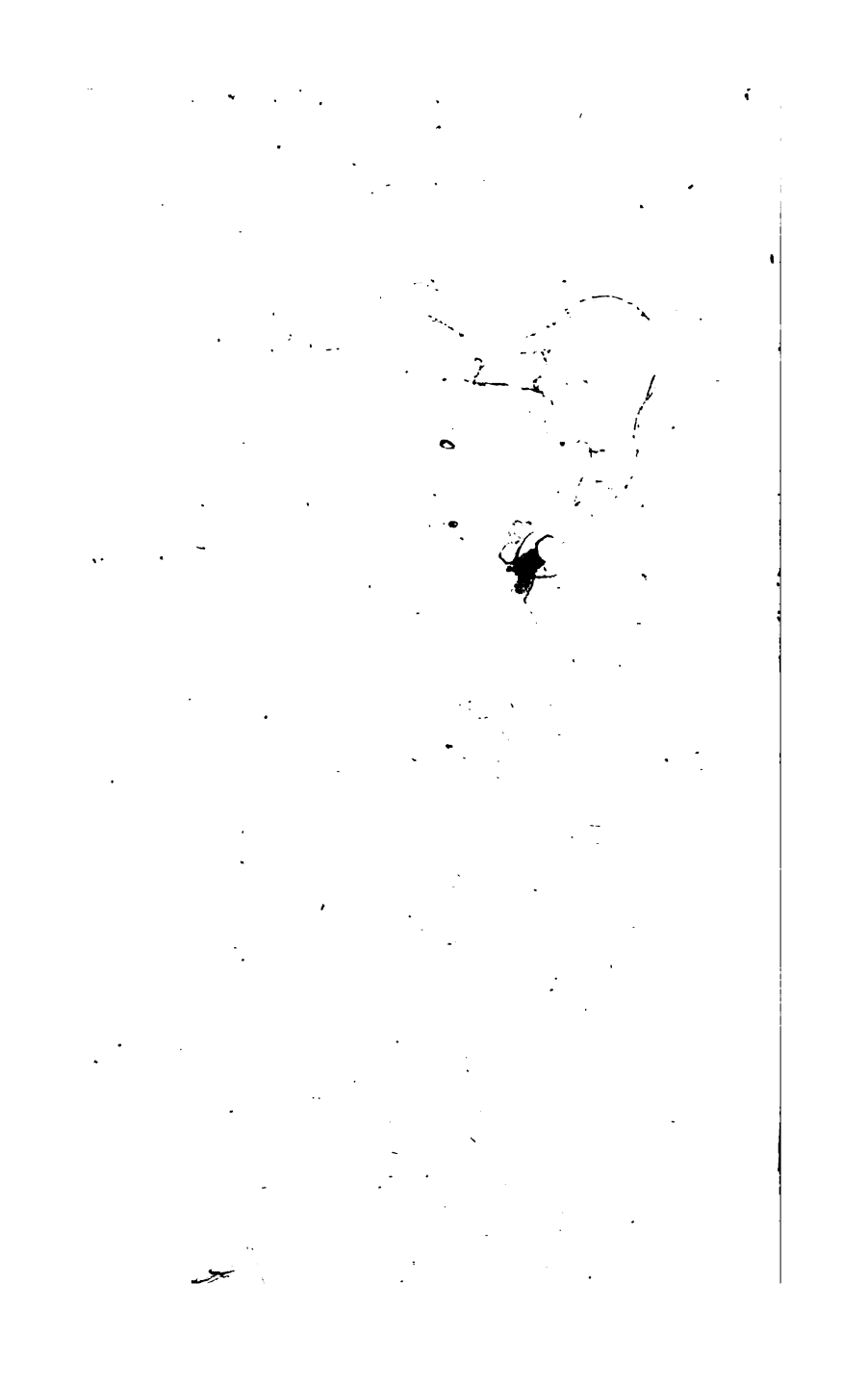
verſation, he may find himſelf united to an angry, contentious and extravagant Woman.

The Female, however, who acts upon this plan, gives, at leaſt, a tacit approbation to the excellency of thoſe Virtues, which ſhe does not poſſeſs. She is ſenſible of their power, and, therefore, aſſumes them. But how much more difficult is the practice of affectation, than ſincerity! How much happier will be the conſequence of being in reality, what ſhe only is in appearance!—If, then, you would lay the foundation of your future domeſtic peace, endeavour to acquire ſuch habits and diſpoſitions, as will render you, through life, deſerving objects of eſteem. You may then gain a heart that is worthy your affection. You may not only gain, but ſecure it. Female Virtues, adorned with female graces, have ſuch irreſiſtible charms, that few can withſtand their influence. They will even bind the inconſtant with ſilken cords.

But whilſt I recommend ſincerity on your parts, let me, at the ſame time, caution you againſt the want of it in the other ſex. Your own candour and frankneſs may leſs incline you to ſuſpect the artful deſigns of thoſe, who pretend to admire you. Under a pleaſing form, and inſinuating addreſs, treachery may be concealed. You muſt not, in ſuch circumſtances,

ſtances, be hurried away by the impulſe of Paſſion. You muſt conſult your reaſon—you muſt conſult your Friends—you muſt liſten to the dictates of prudence. Conſider well the characters of thoſe, who may court your ſmiles. If they be Perſons of licentious manners, avoid their company and converſation. However courteous their behaviour; however devoted they may profeſs themſelves to your ſervice; however pleaſing their civilities, yet theſe may be only the baits by which they mean to deceive. You cannot fix your affections with ſafety, till you are aſſured, that you have found in another all thoſe good Qualities, which you ſhould endeavour to acquire yourſelves. The Friend of Virtue will be your Friend. He who is an enemy to that, can be no Friend to you. Do not too credulouſly believe every civil thing that may be ſaid to you. Praiſes on female wit and beauty are, in general, but complimentary expreſſions. Thoſe, who reſpect and eſteem you, will not uſe the language of flattery or adulation.

The Cautions, I have already given you, were dictated by the ſincereſt regard for your welfare. Let me hope, that they will make a proper impreſſion on your minds. Circumſtances may happen, when the recollection of them will be uſeful. Think not, with many of your

your Sex, that, when the days of Tuition are over, all future application will be unneceſſary. At what period of life ſhall any one of us ſay—I am perfect in knowledge—I am confirmed in habits of Virtue—I will, therefore, devote more of my time to pleaſure? Such an opinion is fatal at any age; but more particularly at your's; when you have many things to learn, and many temptations to overcome.

THE END.